UNITED CHURCH HERALD

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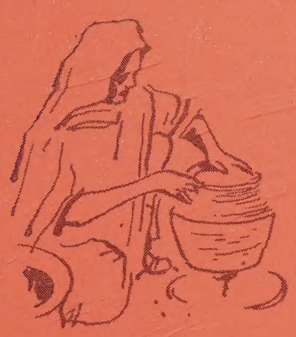
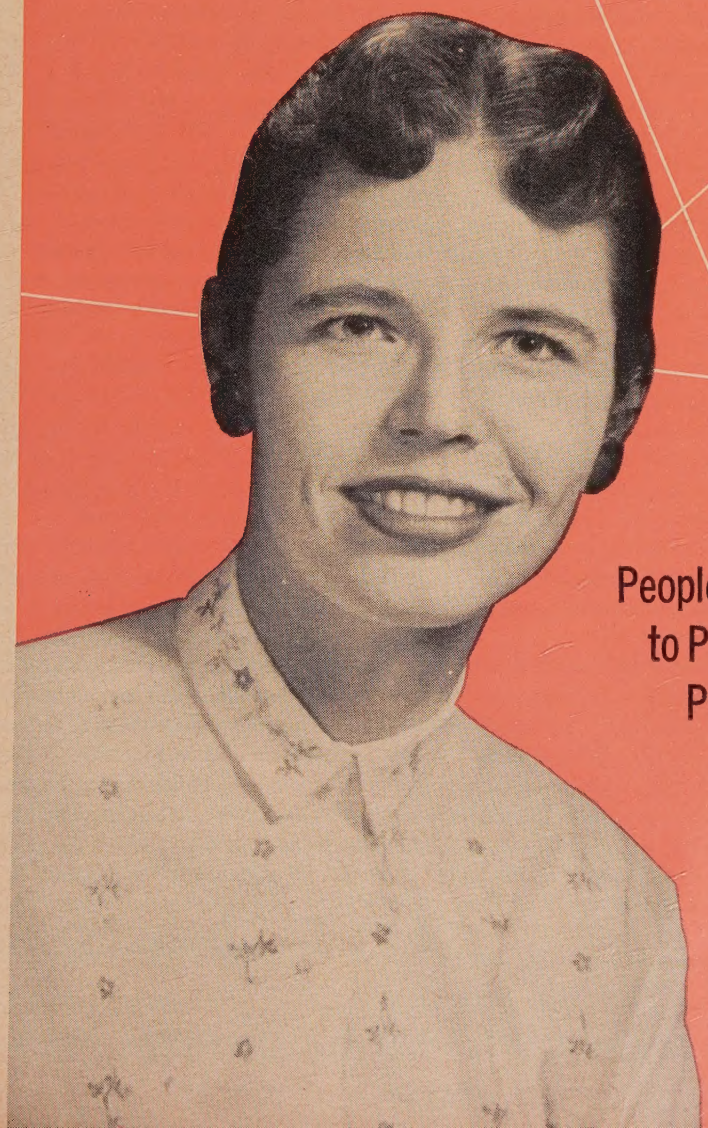
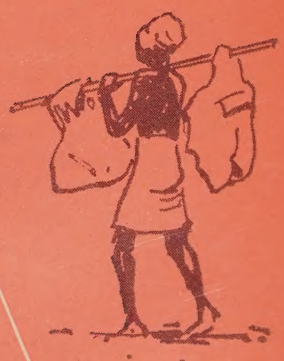
VOL. 3, NO. 7

MARCH 31, 1960







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FROM THE CO-PRESIDENTS' VIEWPOINT

A FORTY-DAY, 20,000-mile journey to Brazil and then on to Mediterranean Europe and the Island of Rhodes, and the necessity of "killing some time" between two meetings I had to attend, made it possible for me to visit the archaeological ruins of Pompeii, Athens and Corinth last summer.

One must, of course, visit the Acropolis in Athens, and its most imposing ruin, the Parthenon, where I spent several hours. I know next to nothing about classical history and mythology; but the sight of this wonderful structure long since fragmented by time, vandalism and battle, moved me on seeing it as the recalling of it moves me now perhaps more deeply than has any other work of human hands it has been my privilege to see.

Mars Hill in Athens and the market place of ancient Corinth had, as did a tour of many historical areas of Rome four years ago, held special interest for me because of their association with St. Paul and other aspects of the New Testament story. And out of all these visits to sites of classical and Christian antiquity, I found myself making several mental observations.

1. One's imagination staggers at the realization of the vast numbers of human slaves who must have sweated and suffered and died to make possible the building of such masterpieces as the Parthenon. There was no machinery to lift those great marble blocks and drums to that rugged hilltop above Athens.

2. The persistent yearning of humankind for beauty and the creation of things beautiful is one of the best evidences of man's having been "made a living soul" and fundamentally differentiated from animals to which he is otherwise so closely related. Within fifty years of the first Persian invasion of Greece, less than forty years after the battles of Thermopylae and Salamis, Pericles was inspiring and directing the erection of the Parthenon.

3. A seemingly equal capacity for the destruction of things beautiful is a reminder of that streak of evil in man with which he always has to reckon. The Turks used the Parthenon as an ammunition dump during a war with the Venetians in 1687, and the structure's worst damage occurred then when a Venetian cannon from a nearby hill scored a direct hit and exploded the gunpowder stored there.

4. A Christian visitor to such sites, seeing so many visible memorials of pagan antiquity, may experience a momentary let-down at finding no Christian memorials from such an ancient past. The nearest approach to these is the catacombs outside Rome. On second thought, however, he realizes that there couldn't be any comparably ancient Christian memorials for a very simple reason: for almost three centuries Christians could not have erected any churches or statues, established any shrines, developed any pictorial art because, until the edict of Constantine, Christianity was an outlawed religion, its followers had to meet in secret, they were subjected from time to time to cruel persecutions, and no public evidences could come into existence until the age of persecutions was past.

5. But you stand on Mars Hill in Athens, or in the market place of old Corinth, or travel down the old Appian Way outside Rome, and you say to yourself: "St. Paul was here in those early days!" You remember the intimations that he was small of stature, weak-eyed, possibly epileptic, that he said of himself that he was not very impressive to look at and not very eloquent in speech. And suddenly you enjoy a fresh sense of assurance concerning the faith that he expounded at Athens and Corinth and Rome. The very absence of Christian memorials in the midst of the multiplicity of symbols of classical paganism becomes evidence that this is the way God has really worked, choosing, as St. Paul himself wrote in one of his letters to Corinth, "what is foolish in the world to shame the wise . . . what is weak in the world to shame the strong."

James E. Wagner

Dr. Wagner is president of the Evangelical and Reformed Church and co-president of the United Church of Christ.

UNITED CHURCH HERALD

VOL. 3, NO. 7 MARCH 31, 1960

COVER STORY: As this issue of the *Herald* arrives at your home, Ann Wright Bashore, with her husband and two sons, is arriving at the Marathi Mission in India to begin a new life far from home. Born in Waterville, Ohio, Mrs. Bashore is a graduate of Oberlin College.

The Rev. Bruce Cooper Bashore, born in Antwerp, Ohio, and a graduate of Oberlin College and the Oberlin Graduate School of Theology, was minister of the First Congregational Church in Battle Creek, Mich.

The Marathi Mission, established in 1813 as the first Christian mission founded overseas by an American missionary organization, carries on work in Bombay and other centers. Photo by Office of Communication.

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"Such rigidity as there is in both groups is to be found chiefly at the extreme ends of the theological spectrum. It is in the middle range that one finds the ferment and flexibility that hold promise for our future."

The Theological Temper of the United Church

ROGER HAZELTON

Is there anything like a theological temper in the slowly emerging United Church of Christ? Can we detect and spell out a dominant trend or growing consensus among our ministers and congregations, our synods and conferences, our agencies and instrumentalities? Or, if that should prove to be too much to ask for, what sort of climate is being provided within which theological work may be done?

I think we may at once venture an answer to this last question. For the most part, theological study and teaching, writing and discussion proceed within an atmosphere of freedom and permissiveness; one may think and say what he pleases so long as he does not presume to speak for others; there is readiness and even eagerness to hear him out and learn from him.

But of course it is just this *laissez-faire* openness toward theological inquiry and interpretation that makes it quite unlikely that a genuine consensus on "the faith commonly held among us" will be reached in the foreseeable future. If it comes, it will come long after administrative unification, long after the harmonizing of diverse liturgical traditions; for it is the habit, and some might say the genius, of American Protestantism to act first and do our thinking afterward. Our very activism, which seems to encourage theological diversity, often leads to the indefinite postponement of theological unity. It may even prove ultimately disastrous to such unity, if basic issues remain unjoined and deep cleavages of conviction remain hidden under a veneer of polite good will.

What is the state of theology generally in the churches of our new united, and we hope uniting, denomination? I shall treat this question in a series of comments upon the character and tasks of theology in both the present and the immediate future. The first comment to be made is that theology today is ecumenical, not denominational, in its perspective and purpose. Actually there can no more be a denominational theology than there can be a denominational hymnbook. True, denominations publish hymnbooks, but hymns themselves are not in any sense denominational. And denominations support seminaries for the training of their own ministers, but the theology taught in them is very seldom of a strictly denominational character.

Theology, like hymnody, is essentially and necessarily ecumenical; that is, it recognizes its responsibility to the whole church of Christ, except perhaps in a very few defensive backwaters of sectarian thought, whether Protestant or Roman Catholic.

I could elaborate and defend this point, but it is the implications of the increasingly ecumenical character of theology that I am most interested in

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Dr. Hazelton is professor of religion at Pomona College in Claremont, Calif. He will become dean of the Oberlin Graduate School of Theology in Oberlin, Ohio, on September 1. Prof. Hazelton was a member of the Commission to Prepare a Statement of Faith for the United Church of Christ. Photo by Stofan Studio.

setting forth here. One implication is that the sharpest theological differences are likely to exist within denominations rather than between them. Any ecclesiastical structure will include a whole spectrum of attitudes and convictions that in some sense are analogous to those within the church at large.

Thus in Congregationalism there have been both sacramental ("catholic") and prophetic ("protestant") tendencies, which are expressed in divergent ideas of the ministry, worship, Christian education and missions. As the oneness and wholeness of the church becomes more manifest, differing and even conflicting interpretations of the church are bound to express themselves. And this should not be feared but welcomed and encouraged.

Ecumenical Theology

From the perspective of a truly ecumenical theology, disagreement is more significant and fruitful than agreement; at all events it is more interesting, as it is more revealing of our actual principles and loyalties, more humbling in the ecumenical context and may make us more charitable in speaking the truth as we see it.

Those nurtured within the E and R tradition are familiar with the slogan, "In essentials unity; in nonessentials liberty; in all things charity." But just what do we mean by it? Certainly not that what is essential can be defined as that which can be agreed upon, while the nonessential is the realm of stubborn difference. Furthermore, charity should not be confused with tolerance only, if it means—as it surely does—loving acceptance of each other grounded in God's acceptance of us all in Jesus Christ. And unity is not a synonym for unanimity, but means among other things a willingness to bring our differences—pietist and activist, conservative and liberal—out into the open without fear of being misunderstood. "Speaking the truth in love" would be to my mind a better motto to follow in the shaping of our theological temper.

It is my hope that the United Church will provide just this atmosphere of ecumenical flexibility and amplitude. This will take place chiefly through the seminary education that our ministers receive. If it can be made clear to them as theological students, both in and out of the classroom, that we do our thinking on behalf of the whole church of Christ and that theology is as much a matter of inquiry as of interpretation, they in turn will help to fashion a similar climate in the parishes they serve as well as in the meetings and activities of synods and conferences for which they may have responsibility.

Lay Retreats

My second comment has to do with the undoubted revival of interest in theology among the laity of our churches. It has by no means reached the proportions of a ground swell as yet, but the signs of such revival are already unmistakable. Consider for example the many handbooks and wordbooks offered to church people and students of religion, the groups for Bible and doctrinal study, the growing pattern of lay retreats and institutes across the country. All this bespeaks not simply a hospitality toward theological fundamentals but a positive hunger for them. Having spoken many times to church groups on the Statement of Faith within the past six months, I can testify personally to this.

In part this hunger may belong to the general seeking after security that motivates so much religious behavior today. But it also seems to be marked by elements of uneasiness over the present working concordat between Christian faith and American culture, and in my experience at least is not far from the cry, "I believe; help my unbelief."

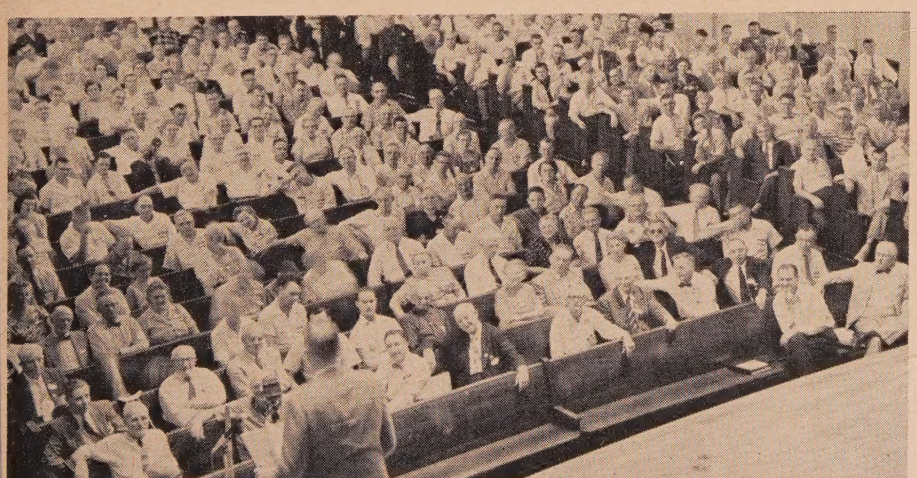
Documented Complaint

Those who have read Prof. Wilhelm Pauck's well-documented complaint (*Religion and Culture*, Harper, 1959), concerning the untheological nature of American Protestantism, may think that I have spoken much too optimistically about the readiness of laymen for theology. I agree that laymen simply do not have the tools and methods for sustained and critical reflection on the meaning of their faith because their churches have not provided them. I also agree that the very untheological tendencies of theological education itself militate greatly against the minister's own fulfillment of his responsibility in this regard.

Dean Samuel Miller of Harvard Divinity School may exaggerate a bit, but it is for our good: "As in other professions, and nowhere more disastrously, American practicality has contrived short cuts in the training of the ministry. Concerned only with shortsighted results, it has reduced theological education to a vulgarized form of trade school, where facile schemes, glib formulae, and manipulative methods prepare a man for disillusionment and heartsickening bitterness when he discovers all too late that such bright and shining stones are no food for the hunger of honest men and women, touched by this world's tragic pain."

My point is simply that the hunger is there in our churches and that only theological food can satisfy it. Only if seminary training once more becomes theological education—with all the tightening up of academic discipline and scholarly habits that this implies—will theology for laymen become characteristic and controlling in the United Church of Christ.

(Continued on page 33)



Increasing numbers of lay members of the United Church of Christ are meeting in our seminaries, especially during the summer, for theological discussion.

The ABC's of prayer

WALTER A. MUELLER

One of the heartening aspects of religious life in our nation today is the growing interest in prayer. This interest is found not only in official circles, but in our churches, among ministers' groups and in the personal lives of many earnest Christians. Belief in prayer is also revealed in unlikely places.

On a recent TV program, Mike Wallace interviewed Tennessee Williams, the well-known playwright. Judged by his plays, one might not think of Mr. Williams as a religious man. Such plays as "A Streetcar Named Desire," "Cat on a Hot Tin Roof" and "Baby Doll" are filled with passion and violence and have caused a great deal of controversy. Yet in this TV interview before a nationwide audience Tennessee Williams said that on the opening night of every one of his plays he kneels alone, just before curtain time, in prayer. It is a natural thing to do, he said, after the arduous work involved in the writing and production of the play.

What is prayer? How does it operate? What is it supposed to accomplish?

The first point to understand about prayer is that it is not a technique or a gimmick by which we try to get God to do things for us. This may be what the playwright has in mind when he kneels, but it is not what Jesus had in mind. He was not begging God for something; he was offering God something—himself. "After this manner pray ye: Our Father which art in heaven, hallowed be thy name. Thy kingdom come, thy will be done." This is the way in which Jesus said we should begin our prayers to God, with praise in our hearts and humility in our souls. Prayer is appreciation.

The purpose of prayer is not that we shall get God to do what we want, but that we let him do with us as he wants. Perhaps the greatest prayer ever offered was the prayer of Jesus as he knelt in the garden, his enemies closing in around him: "Father, not my will, but thine, be done."

The second comment to be made about the nature of prayer is that it can be cultivated and developed by self-discipline. God is always reaching out to find us, but we must put ourselves into the attitude and frame of mind where God can reach us. We must cultivate times for prayer when we are free from the interruptions and distractions that often crowd in upon us. Prayer is not merely an occasional impulse to which we respond when we are in trouble: prayer is a life attitude.

When you enter into the quiet place of prayer, therefore, do not be in a hurry to put before God a list of the things you want him to grant. Begin by thanking him gratefully for all you have already received—for home and friends, for health and strength, for the beauty of the earth and the rich fellowship of mankind.

We might call these basic steps the A B C's of prayer. The first, which I have just mentioned, is to begin with the attitude of appreciation for the blessings God has given you and with adoration of God. A, then, is for appreciation.

B stands for barriers, the barriers in our lives that separate us from God. For if we are to come into real fellowship with God, we have to deal realistically with the barriers that separate us from God. They are attitudes of fear, guilt, anxiety, resentment, jealousy, dishonesty, impurity—the list is long and is made up of the unsurrendered areas of our lives where God is shut out. Many of us would like to have God as our friend and companion, but we want him on our own terms. We pray as Saint Augustine prayed when he was still a youth: "O God, make me pure, but not now."

In the A B C's of prayer: A is for appreciation, B is for barriers and C is for commitment.

The final step in the life of prayer is to fulfill the will of God, to commit ourselves to him in all the events of life that overtake us.

Dr. Elton Trueblood, at a recent prayer retreat, told those present always to read and to meditate with a pencil in their hands and to jot down the thoughts that come in moments of insight and inspiration. If you write your petitions, he said, you probably mean them, and you can go back to renew your inspiration after time passes. Eventually, there will come a time when you will not have to write them. Then prayer will have become a power that helps you!

If our lives are linked with God in prayer, the power of God can flow through us. We will be working with the purposes of the Almighty and the purposes of the Almighty will be working in us. This is where real prayer begins. Where that kind of prayer ends, no man can tell, for we are linked with the eternal and the eternal is endless.

Mr. Mueller is minister of Plymouth Congregational Church, Oakland, Calif. Photo by Blaise Levai, Orange City, Iowa.

A Cross Is Central

NO OTHER generation has confronted such devitalizing tensions and radical changes as has ours. Few previous social orders have been subjected to more revolutionary conflicts and dramatic stresses on so wide a scale.

In the process of attempting to stand up bravely, persistently and constructively to these strains of life, many people discover their vitality exhausted and their souls wearied out at the very prime of their lives. It is at this juncture that they turn with an almost implacable fanaticism to some form of religion, however lacking in depth, for a degree of certainty and security.

Such is the case today in many quarters of our sin-sick culture. Yet, pretending to believe a gospel that they make little effort to understand and protesting their willingness to join their lives with God's in a divine and human fellowship, millions of seekers are nevertheless denying the very first principles of true religion. They demand a simple faith despite the complexity of man's present plight. They ignore the cross that is central in the life of Jesus. They try to establish their individual self-interest firmly on the foundations of a pseudo-faith that makes a mockery of the Judeo-Christian faith and of a teaching that distorts Bible quotations into promotional script for success phantasies of every conceivable sort.

Conspiring with "God" in a quest for personal security and status, such persons find themselves at length far astray from the only God who truly matters—more uncertain than ever, more lonely than ever, less able than ever to bridge the gap between themselves and that world of love and togetherness, of certainty and assurance toward which their spirits still would gravitate if they only dared to try again.

Is there no cure for such sore derangement? It is at least suggested, is it not, in the humble companionship of those who, in the words of Matthew Arnold, "think clear, feel deep, bear fruit well" as "the Friend of man desires." It is good that the Lenten season provides an opportunity for the nurture of a faith with depth.

Bizarre Episode

HISTORY will say, we are confident, that one of the most bizarre episodes in the record of the U. S. Senate was the March filibuster conducted by a little band of willful men against legislation designed to guarantee the liberties of millions of their fellow citizens who did not happen to be born white. The spectacle not only dishonored the U. S. Senate throughout many areas of the world but it raised serious and justifiable doubts everywhere about the pretensions of American democracy.

The intransigence of Southern whites in respect to civil rights is sorely trying the national patience but it must not be forgotten that we in the United States, despite much evidence to the contrary, have made further advances in the field of race relations during the last decade than have been recorded in the previous half century.

A long, tedious, patiently conducted program of personal and group education is still required, but this does not mean that the South or any other region may be left to complete the task in its own time and manner. It is for us all—and especially members of the United Church of Christ who have been inextricably involved in the civil rights struggle for many years—to expose without fear and to protest all discriminatory practices within our American culture—particularly within the life of the church itself. May God help us to play a brave role in the ministry of reconciliation now called for as never before.

People to People

THE FIELD is the world. The gospel is inclusive, universal. It cannot be contained within borders less wide than the justice and mercy of God. Believing this to be so, Samuel J. Mills and the "Brethren" were instrumental in organizing the American Board of Commissioners for Foreign Missions—the beginning of American Protestant foreign missions. That was 150 years ago!

Two years later the first missionaries were ordained in Salem (Mass.) Tabernacle Church and soon thereafter sailed for India where the Marathi Mission became the first Christian mission founded anywhere in the world by American churches.

Since that time the Christian church in India has become more and more self-supporting and self-governing. With the development of the indigenous church, the conventional and patronizing image of the Western white missionary going out "to save" the unenlightened "heathen" has become somewhat anachronistic and outmoded. Indeed the phrase "foreign missions" is being dropped from enlightened ecclesiastical lexicons on the ground that it is obsolete. The foreign missionary is now a "fraternal worker," serving abroad only on invitation of the indigenous church.

As this issue of *United Church Herald* arrives at the homes of subscribers, Ann Wright (Mrs. Bruce C.) Bashore *(cover photo)*, with her husband and children, is arriving at that Marathi Mission, established so long ago, to devote her life to the people of India and to implementing Christianity as a living force in democratic India.

Fraternal workers, such as Ann Bashore and countless others, are on the whole people of spiritual excellence and gentle friendliness, people of Christian courage and high intelligence. They go, have gone, must go as pioneers—entering on invitation and without pressure into the texture of other people's lives and cultures, transforming them from within. Members of the United Church of Christ can be proud of the selfless service of their fraternal workers, and we rejoice in the 150 years of enlightened and distinguished service rendered by the American Board of Commissioners for Foreign Missions. A series of articles dealing with the board and its mission is scheduled for publication later in *United Church Herald*. avm

The Beat Generation

what's their problem?

LAWRENCE L. GRUMAN

An interesting article, "Our ministry to the Bohemian community," by the Rev. Pierre H. DeLattre, appeared in the January 7, 1960, issue of the Herald.

Mr. DeLattre (right) *is minister of the Bread and Wine Mission in San Francisco, sponsored by the CC Board of Home Missions and the Northern California Conference. Some comments received in response to his article were published. We are happy to publish herewith another perceptive interpretation of the "beatnik" protest.*

BLACK leotards, unkempt beards, dirty sweaters and exotic conversations are the outward signs of a new legion of Bohemians coming into focus in the Far West. Their costumes and jargon are only surface signs of their deep revolt against American culture. They call themselves writers but they do not write anything readable; they call themselves a vanguard movement but they lead nowhere. They call themselves intellectuals but they do not think wittily or profoundly; they call themselves artists but they deny any standards; they call themselves Zen Buddhists but they talk too much.

They insist they are happy but they pad about solemnly without a sense of humor; they say they are "with it" and at the same time reach out frantically after sex, dope, alcohol and jazz in order to get "with it." Who are they? They call themselves the "beat generation" and they seem pleased to offer comic relief to the trim Ivy-League concept of success.

Many people pretend they don't exist and hope they'll go away. But they won't—because the so-called "beatniks" are making a valid social protest. They speak and act in violent ways because our callous society will listen to nothing less dramatic. Every move of theirs is a direct contradiction of some feature of our normal society, every word is designed to mock something we hold important or even sacred. But we have asked for it—we have spawned this bedraggled Bohemianism and now we must hear what it has to say to us.

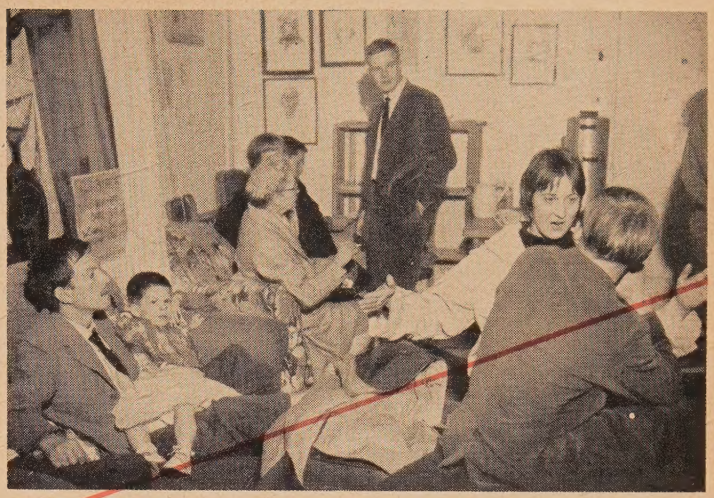
At the outset, we should make it clear that the "beat generation" is not a literary movement, a religious cult or an intellectual sect. It is a "gathering-in" of young people radically disturbed by the hypocrisy of an America dominated by an ethic of success, a national program of militarism and a culture of social conformity.

They have the right, if not the duty, to be disturbed by our society. So if their protest lacks coherence, remember that it is a negative move, a complete withdrawal from the society. Thus we will pay scant attention to the absurd hysterical words they speak. But the fact that they are driven to such nonsense is important for us.

Perhaps we can best understand them by asking the standard questions: Who are they? What do they do? What do they believe? What are they protesting so vigorously? Then, later, we may ask: What is their message to us?

Members of the gathering-in are young men and women in their twenties and thirties who retain the rebellious vigor of adolescence. They cluster around centers like San Francisco and Venice, Calif., where they indulge in a

Mr. Gruman is minister of University Congregational Church, Missoula, Mont. Photos by courtesy of the Northern California Conference and the Office of Communication.



Left: the Rev. Pierre H. DeLattre talks with parishioner of San Francisco's Bread and Wine Mission, frequented by "beatniks" (right).

round of trance-like activities. These include somber dancing sessions, drinking bouts, interminable conversations and social events where a self-styled "poet" reads his latest work. They eat where they can "sponge" some food; they sleep anywhere space is available.

These people are young primarily in the sense of being restless and irresponsible. Someone has described them as being "scrambled eggheads," but they would not take kindly to such serious implications. Churchill, in his book *The Improper Bohemians,* calls their life one of "artistic gypsydom," and that's as fair a description as we can find.

Classic Irony

As for what they do, the answer is: as little work as possible, as much gratifying of the senses as is possible. But they are caught up in the classic irony that in rejecting conformity, they are bound to a new pattern of conformity from which they cannot escape. So they all don their "beat" togs and, carefully avoiding combing their hair, set out on a day of sophisticated loafing.

The day may include stealing food or a car when it seems advisable. It may admit entanglements with sex, liquor or narcotics. It will certainly hold languid conversation and some sort of socializing with other members of the cult. Writing poetry and jeering at "squares" are accepted sports. Enjoying their poverty, they put a premium on happiness and will induce whatever sensation gives them "kicks."

Now, if we may give them credit for convictions, these people believe nothing. They want desperately to believe in something, but they find themselves unable to commit themselves to any proposition, any program, or any person—and that includes God and themselves as well. They claim to believe in creativity for its own sake; but there is no such thing, for creativity depends on convictions and requires work. They loudly claim to be against work, against the state, militarism and business (according to Kenneth Rexroth), but they supply no substitutes for these. They are, on the other hand, for jazz, sex and narcotics—or simply for the sharpest physical sensations attainable. No philosophy underlies their actions, and their playful flirtation with Zen Buddhism is a preposterous rationalization.

The picture, then, is one of full-scale rebellion. But what is the protest all about? Jack Kerouac, their literate spokesman, says they protest living "in the ruins of bourgeois civilization." Allen Ginsberg, another spokesman, objects to the "narcotic haze of capitalism." Kenneth Rexroth complains of the "values of a commercial civilization." But none dares to be too articulate lest, in his clarity, he imply some positive action be taken. Whatever the defense, the rebellion is on!

A good healthy reaction to all this parasitic living is that the "beat" people are inconsequential dregs of modern society, paranoic personalities who are simply prolonging their own suicide. "The less attention paid to them, the better for all of us," is the typical "square" reaction. But second thoughts admit that the "beatniks" threaten us deeply and we dare not dismiss them casually. So, at the expense of encouraging the rebellion by taking it seriously, let us turn to the message they hold out for us. Here's the way they see our world:

1. In modern America, the power structures have grown so large and so complex that the individual is far removed from any decisive role. In actuality, organizations (agencies, bureaus, corporations and the like) have become the significant factor and the individual is all but submerged. In fact, the individual is always in danger of becoming expendable, and his best defense against annihilation is to achieve whatever success he can.

Success Ethic

This means that to maintain any sense of personal worth, one must succeed in some meaningful way. Considerations of honesty and justice are irrelevant to the man "on the make." The only achievement worth sacrificing for is success. This is the renowned American success ethic, and we are all infected with it.

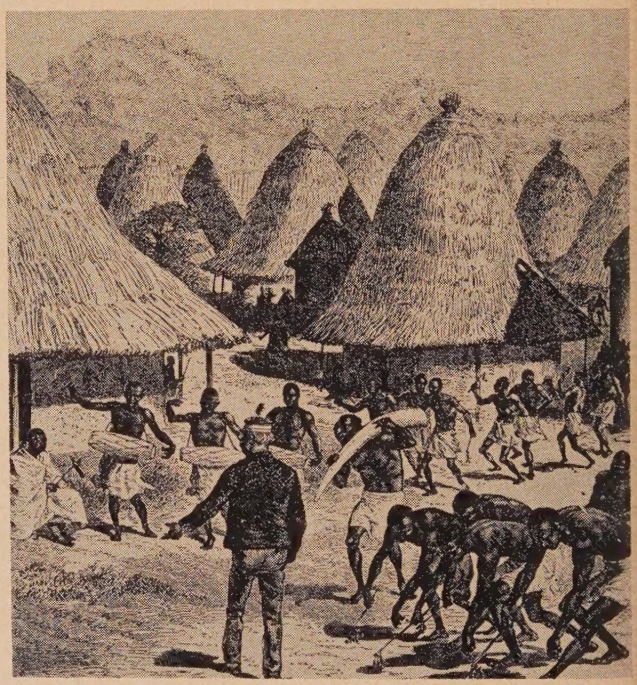
Of course, we may not ourselves trample on morality, but we are part of a public that identifies righteousness and success. A man tells me: "This book by Dr. So-and-so (a renowned clergyman) must be good; it's a best-seller!" And at the close of 1959, the public opinion polls rated the death of a free-wheeling actor as more important than the death of our former Secretary of State! This easy equation of success with goodness is hardly new; some of the Hebrew Psalms suggest that the wealthy man is obviously enjoying the reward of righteousness. But never has a civilization been so dominated by this moral, or amoral, climate. Baseball manager

(Continued on page 33)

A SALUTE TO DAVID LIVINGSTONE

David Livingstone's deep-set, twinkling eyes drew men to him, black and white alike. A friend described him as a man "whose soul shone through."

The Victoria Falls, grandest sight in all Africa, were discovered by Dr. Livingstone in 1855. Here Zambesi River falls into 400-foot chasm.



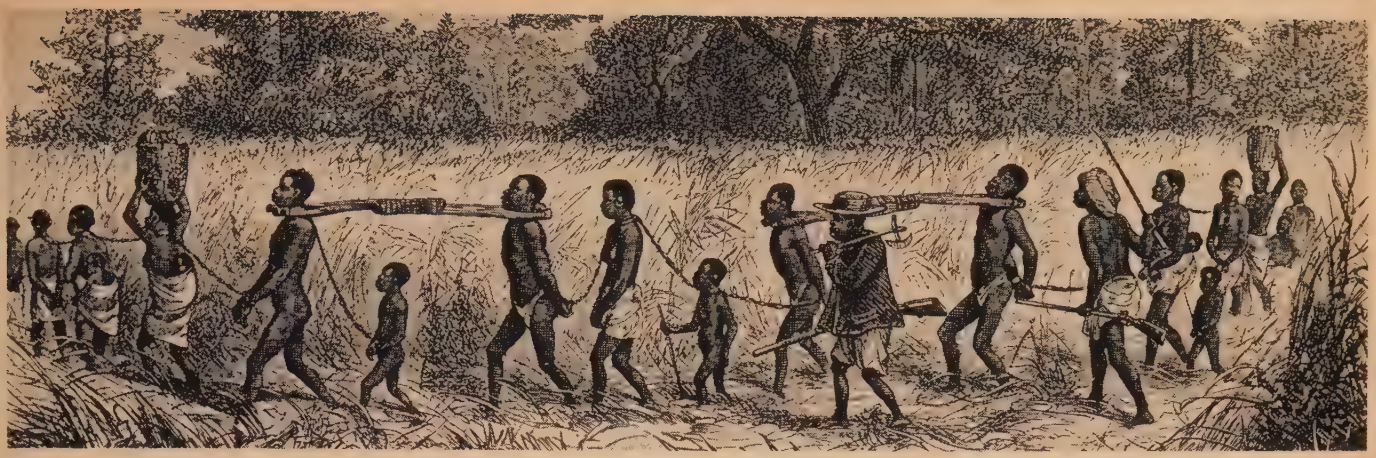
"The very great doctor has arrived!" shouted natives at Shupanga. Almost without exception they trusted and respected him.

FRANCES S. SMITH

IN THIS anniversary month of the birth of David Livingstone (1813-1873) *United Church Herald* salutes the great missionary-explorer whose life was dedicated to Africa, the current mission study theme in our churches.

Born in the small village of Blantyre outside Glasgow, Scotland, Livingstone toiled in the cotton mills as a youth, studying at night, until he could earn enough for a medical education. The London Missionary Society sent him to South Africa in 1840 as a medical missionary.

Convinced after a time that pathways must be found to the heart of Africa for the welfare of the people, he made several transcontinental journeys to open up the interior to "commerce and Christianity." The whole civilized world was shocked by reports of the explorer's death and the *New York Herald*, at a cost of $20,000, sent correspondent H. M. Stanley to find him. Livingstone when finally discovered was close to death but he refused to return to civilization. He died in Northern Rhodesia and his body lies in Westminster Abbey but his influence lives on among millions of people in Africa.



Encounters with bands of slaves driven by Arab traders reinforced the explorer's resolve to open Africa to Christianity.

After crossing the Kalahari Desert Livingstone's party discovered Lake Ngami in 1849.

H. M. Stanley greeted the ailing doctor with famous words: "Dr. Livingstone, I presume!"

Photos from Schoenfeld Collection, Three Lions

This sketch of Livingstone reading the Bible to his men was from description by Stanley.

The great doctor was stricken at Muilala and his heart was buried there while his body was returned to England.

PLACES OF THE PASSION

Lenten Meditation III

RUDOLPH W. RABER

On the northwest corner of the temple area in first-century Jerusalem there stood an ancient castle-fortress. A hundred and fifty years before the birth of Jesus it had been occupied by the Maccabean priest-kings who ruled for a century or so of Jewish independence before the Romans came. In those days it was called *Baris*. The Maccabees rebuilt it somewhat but the basic structure had stood there long before their time. Always a strategic point in any defense of the temple, the fortress-castle had underground passageways, turrets for guards and barracks for soldiers.

Gabbatha Courtyard

As part of his building program, Herod the Great remodeled the old bastion and, in honor of his friend Marc Antony, changed its name to the Tower of Antonia, by which it was known in Jesus' day. Surrounding and approaching it was a carefully laid stone courtyard, more than three thousand yards square, called *Gabbatha* or "pavement." It served as a parade ground for Roman troops and an outdoor lounging place for off-duty soldiers. When Jesus stood on trial before Pilate, the crowd that shouted, "Crucify him!" was gathered on the *Gabbatha*.

For Pontius Pilate, the fifth Roman procurator of Judea, Samaria and Idumaea, the Tower of Antonia was only temporary headquarters. His permanent base of operations was in the city of Cesarea on the Mediterranean coast. Great religious festivals like the Passover, however, brought him to Jerusalem, where his presence was calculated to help dampen any revolutionary notions that might be afoot among the Jews. Pilate was a European, a Gentile; his visits to Jerusalem at Passover time were strictly business. His headquarters in the Tower of Antonia included a judgment hall that overlooked the Gabbatha courtyard.

The lights had burned late in the house of Caiaphas the high priest on the night of Jesus' arrest. Men must sometimes sit up late so that the business of the coming day can be done with decency and order. The affair at Caiaphas' house was the investigation, the questioning, the third degree. This was the unpleasant gathering of evidence, the making of a case that could be soberly presented in official dignity at the trial.

The treatment that Jesus received at the high priest's hearing is not pleasant to consider, but how else is a "criminal" to be treated? How are "confessions" to be extracted from people who are accused? Lights often burn all night in law enforcement agencies, the offender must be broken down, the criminal must admit his guilt or else be made to incriminate himself by what he says. Why should Caiaphas be condemned for such procedure—least of all by us?

Shady Tactics

There is no reason to doubt that Caiaphas believed he was doing the right thing. He was a religious man. As high priest it was his duty to see to the religious well-being of his people. In his eyes Jesus represented a threat to that well-being and to remove such a threat was part of his responsibility.

The point is, and this is important to remember, Jesus was arrested, investigated, tried, condemned and executed in the name of righteousness, not only in the name of civic law and order but of religious righteousness. However shady the tactics may appear to have been, the priests were convinced that they were acting in the best interests of God and country. And there must have been many who commended them for their swift, resolute, efficient action.

Having satisfied themselves that Jesus was a blasphemer or, more important, having determined to do away with him, the temple authorities brought him to Pilate. According to the law of Moses, they could have executed him themselves by stoning. But Rome didn't tolerate that kind of cruelty among its subject peoples. Death penalties could only be meted out by duly constituted Roman authorities. Therefore, if Jesus was to die legally, it would be necessary to get a conviction from the governor.

Insurrection Charge

Needless to say, an accusation of blasphemy would not carry much weight in a Roman court. The charge would have to be treason or insurrection. The indictment brought against Jesus was that he had called himself the King of the Jews, a title that could have military and political implications in the eyes of the Empire. Thus the spectacle before us in the Tower of Antonia is one of religious authorities turning things over to the secular and the military in order to achieve results.

It is interesting that the Gospels make practically no comment at all on Pontius Pilate. All the accounts of what happened in his courtroom are simply a chronicle of the bare facts. His primary responsibility, as long as the taxes were being duly paid and collected, was to keep the peace. The way to do that was to keep the majority of the people, especially those with the most influence, satisfied. Now the powerful temple group was pressuring him to condemn Jesus. What could he do?

Suppose he had acquitted the Galilean and set him free? There was a mob waiting outside and mobs, even in our enlightened times, have their own ideas about justice—about who is guilty, who should go to which school, who should live where. Besides, relations between the local government and the priests were already strained. How much would it take to have them complain to the emperor about Pilate's inefficiency?

Mr. Raber is pastor of Hough Avenue Church (E and R), Cleveland, Ohio. At present he is acting secretary for race relations, Council for Christain Social Action, Cleveland, during the absence of the Rev. Chester L. Marcus in Ghana, West Africa. Photo by RNS.

Rome did not put up with bungling on the part of its minor officials.

Pilate was not convinced of Jesus' guilt and said so. This was not the first man he had tried for treason, and he could probably tell at a glance that Jesus was not an insurrectionist. True, he questioned him, "Are you the King of the Jews?" but he seems to have asked it in a manner that offered the defendant a way out.

Strong Pressure

When Jesus evaded the question, Pilate turned to other means. The custom of releasing a prisoner was seized upon, but the crowd screamed for Barabbas. The pressure was very strong. Time itself was against him. The longer he waited the more danger there was of large-scale rioting. Pilate determined to make the best of a bad situation. He condemned Jesus to death by crucifixion.

We have no notion what Pilate's personal opinion of Jesus might have been —good jurists are not supposed to have personal opinions anyway. He was doing his duty as he saw it. Sometimes duty and expediency are the same thing and sometimes they are not. What happened in Pilate's court was nothing more nor less than the working out of Roman justice.

One thing that history remembers best about Rome is its government. One just does not rule the world with slipshod methods. On the whole, Roman government was neither tyrannical nor cruel, simply efficient. The emperor of Rome when Jesus was crucified was Tiberius Caesar. He is counted as one of the best rulers that Rome ever had and was moreover noted for his strict discipline of officials who exerted unprovoked oppression on subject peoples.

Sometimes we think of Pilate as a weak-willed opportunist, his court as corrupt and his superiors as demagogues. None of this is necessarily true by ordinary standards. All the circumstances of the trial and the whole political structure simply look pitiful because of the man who was on trial there.

There is a sense in which it must be assumed that the crucifixion of Jesus came about as a result of the best and most practical application of human justice as Pilate understood it. Even if Pontius Pilate had been the noblest of men, there was not another thing he could have done in practical, down-to-earth terms. He could no more have set Jesus free than the Western Allies can withdraw from Berlin. Either way is a poor choice.

Poor Choices

The point is that in human affairs there are for the most part only poor choices to be made. Either you freed Jesus and started a riot or you killed him. Either you turned a criminal loose or you did away with him. Either you appease an enemy or you fight a war that could destroy the world. The only difference is that some choices are poorer—more or less—than the others.

The reason for this is that human justice bargains with evil. It is executed by sinful men with the consent of sinful people, surrounded and propped up by tainted circumstances. Nor is this meant to slander human justice; it is only to say that when our kind of justice puts the Son of God on trial, whether in an empire or in a democracy or on an individual level, justice always comes out second best.

Serious Limitations

Jesus once said: "If then the light in you is darkness, how great is the darkness!" The Apostle Paul, in a surprising combination of words, wrote that ". . . the foolishness of God is wiser than men." A phrase in one of the church's classic confessions says: "We have fallen short of thy glory." Pilate's court shows us how far short we really do fall. There even the best human attempts to do the just, practical thing sent the Son of God to the cross.

Is this one reason why Jesus did not defend himself, knowing the serious limitations Pilate was working under, knowing that even the best human instincts would condemn him? To say that Jesus died because of sin is one thing. It is familiar and also pretty meaningless because few of us are convinced that our sins are serious enough to kill anybody. Maybe we ought to stand in Pilate's court and in Caiaphas' shoes and ask whether it is not rather our justice, our realism, our practicality, our sense of duty, even our goodness that sent Christ to his death, because those things fall so far short of the glory and righteousness of God.

The people around the Tower of Antonia were all in an uproar. Pilate strode from his judgment seat to the window time and again, alternating his questioning of Jesus with futile attempts at reasoning with the crowd. Everybody was excited, everyone trying to do the best he could as he saw it. At last the tension snapped and Pilate issued his conviction. In plain sight he washed his hands of the matter and the case was closed. But for hundreds of years afterwards his name has been enshrined in the church's confession of faith in which we say that Jesus "suffered under Pontius Pilate." The phrase recalls more than a man, it recalls a place of the Passion where man's "best" was his worst.

The trial of Christ before Pilate is depicted in huge painting titled "Christ Rejected" by Pennsylvania artist Benjamin West, who died in England in 1820.

Chairman Francis E. Walter of House Un-American Activities Committee and Secretary of Air Force Dudley C. Sharp with manual.

The Implications of the Air Force Training Manual!

JAMES E. WAGNER

AT THE recent February meeting of the General Board of the National Council of Churches held at Oklahoma City, there was one issue that chiefly occupied our hearts, minds and consciences. I refer to the discovery that an Air Force Reserve training manual identified as NR. 45-0050 contained the following charges:

That "Communists and Communist fellow-travelers and sympathizers have successfully infiltrated into our churches . . . that even the pastors of certain of our churches are card-carrying Communists."

Secretaries Apologize

That "there appears to be overwhelming evidence of Communist anti-religious activity in the United States through the infiltration of fellow-travelers into churches and educational institutions."

That "public news media present only as much information as the Government wants to release."

The same manual characterizes as "another rather foolish remark often heard" the statement that "Americans have a right to know what's going on."

Officers of the National Council immediately voiced their protests when the existence of this manual became known. The right and necessity of these protests were subsequently endorsed by the General Board when it met at Oklahoma City. The Secretaries of Defense and of the Air Force had personally expressed their regrets and apologies and the assurance that the manual would be withdrawn, and subsequently in letters signed by each gave assurance that the manual had been withdrawn.

Meanwhile, Congressman Francis E. Walter of Pennsylvania objected to the response of the secretaries and invited Secretary Dudley C. Sharp of the Air Force to appear before the House Un-American Activities Committee. Conflicting and ambiguous reports as to what was said and agreed upon in the committee have only served to confuse the public and to make the friends of the National Council wonder whether the Secretary of the Air Force meant what he said and wrote to National Council representatives and/or whether, under pressure from the House committee, he felt compelled to recant what he had previously said and written.

Several observations seem to be in order.

First, as regards the simple assertions of the manual, one at least is to the best of my knowledge just untrue. It describes Dr. Harry F. Ward as "long a recognized leader in the National Council of Churches." As one of the founders of the National Council in 1950, and a member of its General Board ever since, I know of no connection Dr. Ward has had with the National Council, and I myself do not recall having seen him except once—and that was around 1919 or 1920.

Dr. Wagner is president of the Evangelical and Reformed Church and co-president of the United Church of Christ. Photo by Wide World, New York.

Second, the National Council expressed its concern about the aspersions cast on the churches, since these churches include perhaps sixty or sixty-five million laymen, laywomen and pastors, the lay members outnumbering the pastors perhaps 300 to one; and the aspersions cast particularly upon the pastors.

Undermines Confidence

But the National Council quite properly included in its concern the aspersions cast likewise upon the press and the educational institutions of our country. For it should be recognized that when Government agencies, particularly military agencies, act in such a way as to undermine confidence in the churches, the schools and the press they then undermine, just as have the totalitarian movements, a nation's best hope for free, critical appraisal of military and political leaders, policies and programs, and so are paving the way for the exercising of power without the necessity of answering to the people for what is being done, how it is being done and in what spirit it is being done.

Third, I take a text from the manual now at issue. It defines "subversion" as "any activity by which any person or group willfully attempts to interfere with or impair the loyalty, morale or discipline of any member of the Armed Forces or American citizens in general."

Without minimizing the fact of Communist or Communist-tinted organizations and individuals, I charge that equally subversive are those organiza-

tions, individuals, columnists and radio commentators who, on the basis of long-since exploded so-called evidence, foster distrust among church people toward their pastors and denominational leaders, one lay member against another lay member, distrust of the people toward public schools, the colleges and universities, distrust of the people toward the press and other media of mass communication.

I cannot help but recall six days I spent in Communist-controlled Hungary in September 1955 and the inevitable nervous glance to right and left by any Hungarian before he made a remark or replied to a question for fear some relative, friend or neighbor who was really a Communist informer or sympathizer might hear and report what was said.

Let Congressional committees and military manuals like this one keep up some of the kinds of allegations they have been promulgating and it won't be long before "the nervous glance to right and left" will become the habit of American citizens, and we'll all be afraid of each other, every man a potential spy on his neighbor and distorter of his neighbor's words.

Extreme Fundamentalists

Fourth, most of the charges now freshly brought to public attention have been leveled at the churches and at the former Federal Council of Churches and its successor, the National Council, for at least thirty years.

Most of the material on which they are based originated with groups and individuals who have presented themselves under the guise of patriotism and what they allege to be true religion. Some Congressional committee or other responsible public group, and some of the columnists and commentators who have readily seized upon the charges and given them further approving publicity, might better undertake a serious inquiry as to how many of those groups and individuals have really been operating from anti-Catholic, anti-Negro, anti-Jewish motives or who are extreme religious fundamentalists.

In their dissent from the doctrines and practices of the great majority of responsible Protestants, the latter have capitalized on such charges to defend and justify themselves when they have failed to do this by interpretations of the Bible and Christian doctrine that have not commended their advocates to the great, sober-minded, devout, thoughtful majority of American Protestant Christians.

Fifth, while neither the disputed manual nor any of the similar charges emanating from governmental agents and sources have ever quite explicitly directed themselves exclusively at the Protestant communions, the implication has come to be assumed that non-Protestant church forces are lily-white and immune from such influences and therefore the charges are to be applied only to Protestants.

First Amendment

Governmental sources in particular, in the armed services or elsewhere, ought to be especially careful of what their practices have implied in view of the guarantees of the First Amendment. We cannot help but remind them of a simple fact that they should not overlook, namely, that communism has not yet been able to seize power in any country predominantly Protestant in its religious affiliations.

Sixth, sources of public propaganda, whether governmental or not, if they wish to be honest and therefore sound in their judgments, ought to steer clear of basing charges of communism or Communist-fronting on the simple truth that Christians sometimes use the same language Communist propagandists use.

Premier Khrushchev advocates world peace, reduction of armaments, the discard of any thought of nuclear war. President Eisenhower advocates world peace, reduction of armaments, the discard of any thought of nuclear war. Would any responsible person suggest that because Khrushchev and President Eisenhower use the same language they mean the same thing or are moved to make their proposals from the same motives? Of course not.

Likewise, when Christians have talked about world peace, the suspension of nuclear testing for military purposes, democracy, aid to underdeveloped countries, social justice, the urgency of supplanting racial discrimination with brotherhood translated into equal opportunities for all for housing, education, jobs and so forth, they have not been speaking from the spurious "gospel of Karl Marx" but from the gospel of our Lord and Savior Jesus Christ.

Christians surely cannot be held accountable if Communists steal and prostitute the sublime language of democracy and the Christian ethic; and they cannot afford to stop using that language just because it is so spuriously used by the Communists. That would indeed be a fatal surrender to communism.

Seventh, Christians do not need a Congressional committee or a military manual to teach them that Christianity and communism are irreconcilable. They have known it all along, indeed as long ago as the publication of Karl Marx's book and *The Communist Manifesto.* Christians have learned that aging wisdom afresh. They have seen the Christian churches in Communist-controlled lands brought increasingly under the hard and relentless control of a movement that is avowedly atheistic and antireligious. The record of the Christian churches in standing up against communism when communism has moved in, and in holding fast their faith under great duress, is a creditable one. I am confident that the Christian churches of this country would stand no less firm.

Hate Groups

Eighth, the damage has long since been done to the churches from sources such as this, and is only compounded in the Air Force manual referred to and in the quotations from this and other sources since the present controversy developed.

For long after the present controversy has died down, and even if the Secretary of the Air Force keeps his original promise to withdraw the disputed manual and to see that no such material appears in any manual produced hereafter, the "hate groups" and the "apostles of discord" will, if they follow the pattern they have followed in the past, continue to quote from the discarded manual and other discredited sources, thus giving their false allegations an appearance of authenticity because they can be attributed to such original sources.

The Protestant churches of this country will bear the scars of these unjust charges long after all of us participating in the present controversy are dead and gone.

Finally, I speak as one denominational leader who, as have others, has had to endure such kinds of false accusation. I should not have to be saying

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Lay Representatives Discuss Common Goals

MARY P. HARRINGTON

LAYMEN and laywomen can and must work together in the church." This kind of thinking pervaded the conversation of United Church lay leaders who met informally in Chicago recently.

This Joint Laity Negotiations Committee was made up of four representatives each from the CC Women's Fellowship and E and R Women's Guild, the CC Laymen's Fellowship and the E and R Churchmen's Brotherhood. There was also a representative from the Adult Department of the Board of Christian Education of the Evangelical and Reformed Church and one from the Adult Department of the Division of Christian Education of the Congregational Christian churches.

Full Cooperation

The E and R and CC lay organizations have already been working together under the general guidance of this Joint Laity Negotiations Committee. At the time of the committee's first meeting in late 1956, CC men and women had already conducted an experimental school of churchmanship at LaForet, Colo.; E and R men and women had published a program booklet for use by men and women in local churches. At that time the committee endorsed both of these efforts, and in Chicago full cooperation of all four agencies in both these areas was approved.

In 1957 seven get-acquainted meetings sponsored by the four lay organizations were held in widely scattered regions of the country. In 1959 the first Lay School of Theology, set up in cooperation with the Lancaster Theological Seminary, was initiated. Then at Chicago the Joint Laity Negotiations Committee learned that other lay schools were being planned and would be conducted by Chicago Theological Seminary, Hartford Seminary Foundation, Pacific School of Religion and Eden Theological Seminary. (*United Church Herald* published reports of the 1959 schools.) Lancaster and Eden have published a joint announcement and the four lay organizations have agreed to encourage students to attend.

At the Second General Synod of the United Church of Christ last summer in Oberlin a formal beginning was made toward realizing the committee's dream of a council that would bring men and women of the United Church together in cooperative program planning sessions. The proposed Constitution of the United Church, submitted at Oberlin, provides for such a council as the instrumentality to promote "lay life and work." The council would include two separate boards: the "Women's Fellowship" and the "Churchmen's Fellowship." It would not "dictate to the separate boards," but would "coordinate, advise, volunteer help."

The idea for a joint lay council came partially also from the realization that much cooperative work has been carried on successfully locally.

"In small E and R churches," a committee member reported, "the Women's Guild and Churchmen's Brotherhood meet at the same time and place because of transportation and baby-sitting problems. They hold separate sessions, then gather for a joint social hour."

It was also reported that Congregational Christian men's and women's lay fellowships have been pioneering in cooperation in Ohio, Massachusetts, Connecticut, North Dakota and elsewhere.

Recommendations for the council's structure and philosophy were made at Chicago and forwarded to the United Church Commission to Prepare a Constitution. A tentative statement of philosophy subject to change states:

"The Council for the Cooperation of Men and Women testifies to a belief in the wholeness of the church and recognizes a changing social pattern affecting the lives of men and women as persons in their relationships with one another.

Council's Purpose

"The purpose of the Council for the Cooperation of Men and Women is to help men and women in the churches grow to full stature as mature Christians, to develop and coordinate programs that will deepen and strengthen our Christian witness, to serve as a channel through which the boards and agencies of the churches may speak to men and women in the churches and to afford the individual an opportunity to participate through these means in the total life of the church."

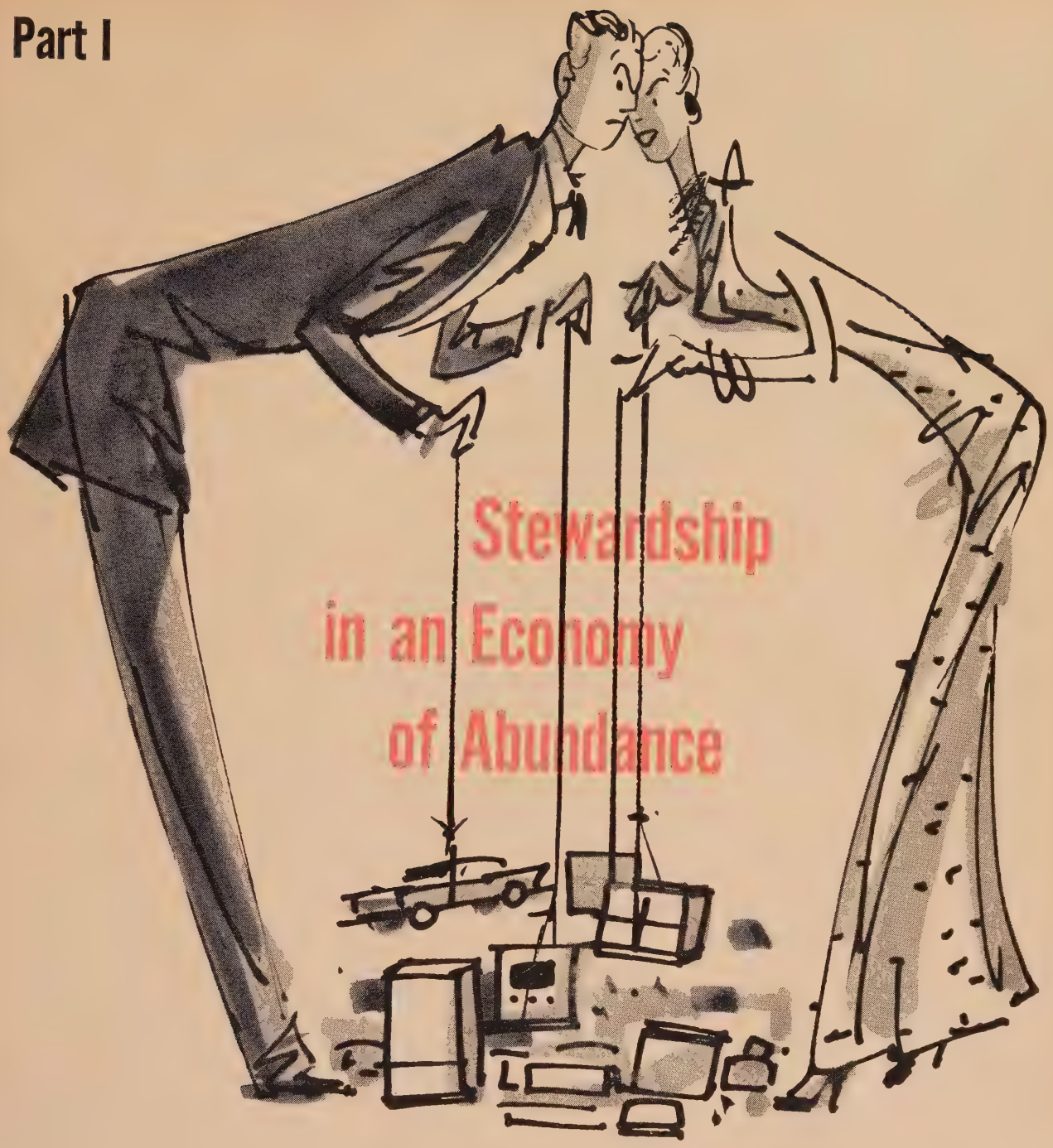
Since the formation of the council lies in the future, the committee also gave attention to immediate objectives. It was decided by the committee and subsequently by the lay boards themselves to adopt a joint project. From September 1960 to September 1961 all four groups will promote showings of the Cathedral Films Festival "The Life of Christ." Both the committee and the

(Continued on page 34)

Joint Laity Negotiations Committee meeting in Chicago heard Belden Paulson describe Homeless European Land Program, which resettles refugees in Sardinia.

Mrs. Harrington is special correspondent on lay activities for *United Church Herald*. Photo by Lee Olsen of Chicago.

Part I



Stewardship in an Economy of Abundance

ALBERT T. RASMUSSEN

INCREASINGLY we are recognizing that the responsible Christian is one who stands in dialogue between his commitment to Christ as lived, corrected and sustained in the community of the faith that is the body of Christ, and his confronting of decision in the concrete context of existence with its pressures and limited alternatives.

There are, therefore, two poles of consideration—faith, with its perspective and devotion in response to Christ, and the facts of existence, which provide the framework and arena of decision. Both dimensions are ethically significant and have bearing on how the Christian must respond in faithfulness and relevance. Here we shall address ourselves primarily to the contemporary context in which our responsibilities must be met.

Two additional assumptions underlie our considerations. The first is the understanding that the human self must be seen as a whole self in which physical, mental and spiritual aspects interact and affect one another. The spiritual is not an isolated aspect but is the sovereign loyalty and identification by which we know who we are and to whom we belong.

The self—the whole personality system—stands in a network of relations. Not only does the organization of the social system set the framework in which the individual functions, thus limiting and circumscribing his choices, but his inner life is tinctured and conditioned by the value systems in which he grows and unwittingly accommodates. Unless he enters a higher per-

Continued on next page ▸

Prof. Rasmussen deals here with the serious political and economic implications of stewardship in a world where millions of North Americans flourish while two billion other people in today's world are underprivileged.

spective over against himself, he will inevitably accept the standards and evaluations of those with whom he interacts at intimate levels. The National Council of Churches' statement "Christian principles and assumptions of economic life" declared: "Economic institutions and activities should serve the whole man—body and spirit."

The second assumption is that the whole socio-cultural complex operates as a dynamic system. Economic organization does not operate inside its own domain, but both influences and is influenced by the value systems, governmental structures and so forth.

Interdependent Existence

Interaction is a basic fact of interdependent existence. In relation to economic life it is impossible to insulate the effects of the engines of production from the moral climates and ways of life. The massive urbanized industrial system required to produce the never ending streams of goods has revolutionized every aspect of life and is tending to produce a new kind of person.

Measured against the productive levels of the past and compared with other countries in the present, America is indeed the abundant society. The statistics are demonstrated everywhere. Gross national product, average income of the American or the type of home, appliances and automobile that the median family possesses—if not enjoys—are perhaps the most widely publicized data on our contemporary life. In fact we have taken such exorbitant pride in our external material achievements that our world neighbors often think of us as prodigal wasters without the appreciative consciousness to enjoy our plenitude.

David M. Potter, in his book *People of Plenty,* marshals the evidence to show that abundance has been the key factor in creating our basic values and a distinctive American character. This has been a vast interdependent process that exploited natural resources, created new forms of power to replace hand and animal power, developed a vast technology and mobilized an intricate organization to manage, produce and distribute the flow of products.

One of the last integrated additions has been the use of technological instruments of mass communication to create and intensify the demand for the ever increasing and innovating stream of goods. This whole accelerating complex has been called "the miracle of America"—or perhaps more inclusively, "the American way of life."

But it is not just an economic system; it has created a vast system of allocation of functions (vocations) and authority. It has pulled people away from farms and villages and distributed them in sprawling metropolitan centers. It has turned us into a mobile, roving and uprooted people. It has tended to create a new pattern of family life and has substituted the pecuniary nexus of human relations in place of intimate personal relations.

This in turn has had much to do with making us a nation of anxious "status seekers," constantly moving to new neighborhoods where we must re-establish ourselves through external symbols of consumption. This makes us more vulnerable to the pressures of advertising and popular styles of life. The whole complex is a meshwork of pressures and influences radiating in every direction and surrounding us as pervasively as the air we breathe.

Shifting Values

It is not surprising that values have shifted. And as these have been internalized and accepted in the new approval-disapproval systems, a whole new fabric of existence has been woven. As David Potter, David Reisman, William H. Whyte and others have shown, a new kind of person is developed because men are born, reared, mature and interact throughout their lives in their socio-cultural context. None is immune—even his rebellions are related to this dynamic context.

Religious life is not insulated from this complex. Churches must win and minister to human beings within this fabric of life. In attempting to speak God's word as an appealing word to the people, it must be translated into the vernacular of common understanding. And herein lies the vulnerability of the church and its message to the climate of the times.

Churches must win financial support from those who are deeply participative in the complex and dependent on it for their livelihood and status. Respondents must be enlisted in a countervailing effort to alter the very things of which they are made.

We enumerate these things to clarify the magnitude of what we mean by the economy of abundance. Abundance is not simply higher levels of income or more cars, refrigerators and roast beef. It is the whole interdependent structure and process, and the value orientations and personal qualities and interests that are generated. One can't have the product without the whole process of production and its ordering of human relations.

Productive Processes

In short, stewardship is concerned with nothing less than man's responsibility to God as he participates in the whole technological-industrial-distributional system of his environing context. For stewardship is the active recognition of the sovereignty of God over his whole creation—over the creative and productive processes in which men share, and the uses to which they put all of the resources and means that come under their care and control. Stewardship within the church of Christ, as it calls for support and ministers to a radically materialistic generation, can only be viewed in this larger frame.

When the late Archbishop William Temple called Christianity the most materialistic religion in the world, he was expressing a basic characteristic of the Christian faith. When Jesus prayed, "Give us this day our daily bread," he fully recognized the linkage of man with sustaining requirements of food, shelter and raiment. Speaking of material aid to the hungry, to the thirsty, to the unclothed and unsheltered, he said: "As you did it to one of the least of these my brethren, you did it to me."

The servant serving the common

(Continued on page 30)

Dr. Rasmussen is professor of religion and society at the Pacific School of Religion in Berkeley, Calif. This article (Part II will appear in the next issue of the *Herald*) is one chapter in *Stewardship in Contemporary Theology,* a new book to be published in April by Association Press.

A capacity crowd of nearly 5,000 people attended Sunday-evening rally in Reading Synod.

E & R Program of Spiritual Renewal, Study, Lay Evangelism

JAMES W. BRIGHT

A CONCENTRATED program of spiritual renewal, of study and of lay evangelism has been carried on simultaneously and cooperatively by 204 congregations of the Evangelical and Reformed Church during the past year. The program of the Teaching-Reaching-Preaching Mission has the hearty endorsement of General Synod and has been approved by the CC Department of Evangelism with some CC churches participating.

Visiting Missioner

Guidance has been provided by the E and R Commission on Evangelism. During Mission Week each participating congregation had the services of a guest leader known as a "missioner." Nominated by the congregation from among the ministers of churches in nearby synods or conferences, the missioner worked in close collaboration with the host pastor. His goals have been: (1) to arouse the members to an awareness of their spiritual potential; (2) to develop a growing concern on the part of the members for the persons outside the fellowship; and (3) to effect a deepening commitment to Christ, to his church and to the mission of the church.

Beginning months in advance, the members of the congregations prepared themselves for this renewal experience. Visitation of the membership, prayer cells, a study of community needs, local program evaluation, enlistment of lay leaders willing to be trained, improved public relations and the personal preparation of the guest missioner were some of the preliminary steps.

During Mission Week, host pastors and guest missioners of a given area spent three hours each day in large and small groups in which Bible study, prayer, program review, theological discussion and spiritual renewal took place.

One participant testifies that "in our morning sessions we had a genuine experience of Christian *koinonia*." "The mission was a genuine adventure for us," one pastor reported. "It was a concerted effort at spiritual revitalization that has never been attempted in this area before." "Although we were gratified by the statistical results," another said, "the real value of TRPM to us is what happened in the hearts of our members."

It is gratifying to note such results as the establishing of the "under-shepherd" plan, small groups under discipline to study and to pray, church membership preparation classes for adults as well as for young people, prayer vigils, retreats for spiritual renewal, lay visitation groups, intercessory prayer groups for healing, deepening of the fellowship within congregations and others.

Although statistics are not emphasized, incomplete reports from nine E and R synods reveal that in one week 5,727 persons in 204 congregations began training for a year-round lay witnessing program and 14,871 leaders met in small groups with their respective missioners to consider seriously their responsibility as members of the Christian church and community.

During the week 11,856 nonmembers were interviewed by lay visitors. A total of 1,623 persons made commitments and 838 children were discovered for the church schools. At the Sunday evening leadership rallies, 15,218 attended and were motivated and inspired by competent preachers.

Prophetic Preaching

At such a rally in Reading Synod almost 5,000 were present, and a number estimated by the state police at over 1,000 (three miles of cars) were turned away. A mass choir of 725 sang at this service, which was addressed by the Rev. Dr. Elmer G. Homrighausen. These *Kirchentag*-type gatherings have made a strong impact on their several communities.

Statistics also show that about 60,000 people attended the week-night worship services, pointing up the response of persons to prophetic preaching. The reports are encouraging from congregations that are conscientiously following through on the renewal and outreach emphases. Preparations have been completed for Teaching-Reaching-Preaching missions during 1960 in the area covered by nine additional synods.

Dr. Bright is associate executive secretary of the Commission on Evangelism of the Evangelical and Reformed Church. Photo by courtesy of the author.

CHRISTIAN PREACHING FROM UNEXPECTED PULPITS

ROBERT NEWMAN

The enormous influence of the mass media in the forming of our values and tastes is recognized by most people. It has been said that more Americans are being influenced today by TV and the movies than by all our pulpits and church-school classes. This may be so.

In view of this, it has been proposed that the Herald *devote occasional space to discriminating guidance for people caught in this barrage of impressions and to expose some of the pseudo-religious material as the fraud it is.*

Robert Newman, who has assembled the material on these pages, is consultant to the CC Board of Home Missions in the field of religion and culture.

ON THE BEACH

Two movies from among the year's "ten-best" have to do with the threat of total nuclear extinction. The stories develop from that eschatological premise, then go their separate ways. One, "On the Beach," is a melodrama and the other, an English import titled "The Mouse That Roared," is one of the funniest farce comedies of recent times.

"On the Beach," directed by Stanley Kramer and based on the novel by Nevil Shute, begins in 1964 in Australia. A nuclear war has destroyed most of the earth's life, and Australia is waiting for the radioactive winds that will herald its destruction as well. How did it start? Prof. Osborn, a nuclear scientist (Fred Astaire) answers with quiet terror: "The war started with the idiotic premise that we could defend ourselves with a weapon that we couldn't possibly use without committing suicide."

The government puts suicide pills on the free list for everybody, and a Salvation Army speaker exhorts rapidly diminishing mankind that "there is still time, Brother!" *(See photo.)* Death has again become an imminent reality, somewhat to the surprise of twentieth-century man. That the population explosion may find its answer in the nuclear explosion is a powerful stimulus to religious activity of all sorts. *(See "Second Coming.")*

THE MOUSE THAT ROARED

"The Mouse That Roared" is a much more whimsical approach to the problem of international politics, involving the smallest country on earth, the Duchy of Grand Fenwick. That country's economy depended on the export of its excellent wine to the United States. When a California wine company steals the market (by bottling a wine with the same label, called Grand Enwick) Grand Fenwick faces financial disaster. Its protests to the U. S. go unheeded. The family parliament craftily decides that there is no better road to prosperity than by declaring war on the United States. "We shall lose the war, but win the peace!"

The hitch develops when the bumbling army of Grand Fenwick, fifteen men with bows and arrows, comes ashore during an air raid drill, inadvertently wins the war, capturing four New York City policemen, a civil-defense general, the new "Q" bomb, its inventor and his pretty daughter. The news that Grand Fenwick controls the bomb electrifies the world. Offers of assistance, money and aid come from every country in the world, except the United States. Not that the U. S. is unwilling to help, "We can't just go around assisting the enemy."

This is a picture suited to the entire family and one that may help restore youth to the aged. Try to see it from the beginning to get its full impact.

SECOND COMING

AN HONEST God is the noblest work of man." How clever Robert Ingersoll must have thought himself when he delivered that little quip! He knew all about the anthropomorphic and socio-economic origins of the great superstitions that masquerade as ultimate truth, and he knew full well that to intelligent modern men it was all nonsense. Freethinkers have frequently entertained themselves with such easy iconoclasm. Corliss Lamont once went so far as to write a long, scholarly book to prove that there is no life after death, not even pausing to consider that for most people, believers and nonbelievers alike, the only question would be why he went to all the bother.

"Noblest Work"

The most aggressive freethinkers seem eager to go to even more trouble these days. Somehow in the years since Prof. Arnold J. Toynbee began filling his shopping bag with bits and pieces of all the world's religions a new idea has burst upon a waiting world. If a lot of shepherds and fishermen could create a faith that has proved as hard to destroy as Christianity, the up-to-date freethinkers reason, why can't we hammer together an even better one? So they have solemnly set themselves to accomplishing precisely that "noblest work" that seemed so funny to Ingersoll.

The latest prophet of assembly-line god-making is Sir Julian Huxley. At the Darwin Centennial Celebration in Chicago a month before Christmas, Sir Julian fed the multitudes as best he could with his visions of the Heavenly City. Beginning just about where Norman Vincent Peale begins, by pointing out that our moral and spiritual values are in a fine mess, he grudgingly admitted that "religion of some sort is probably necessary."

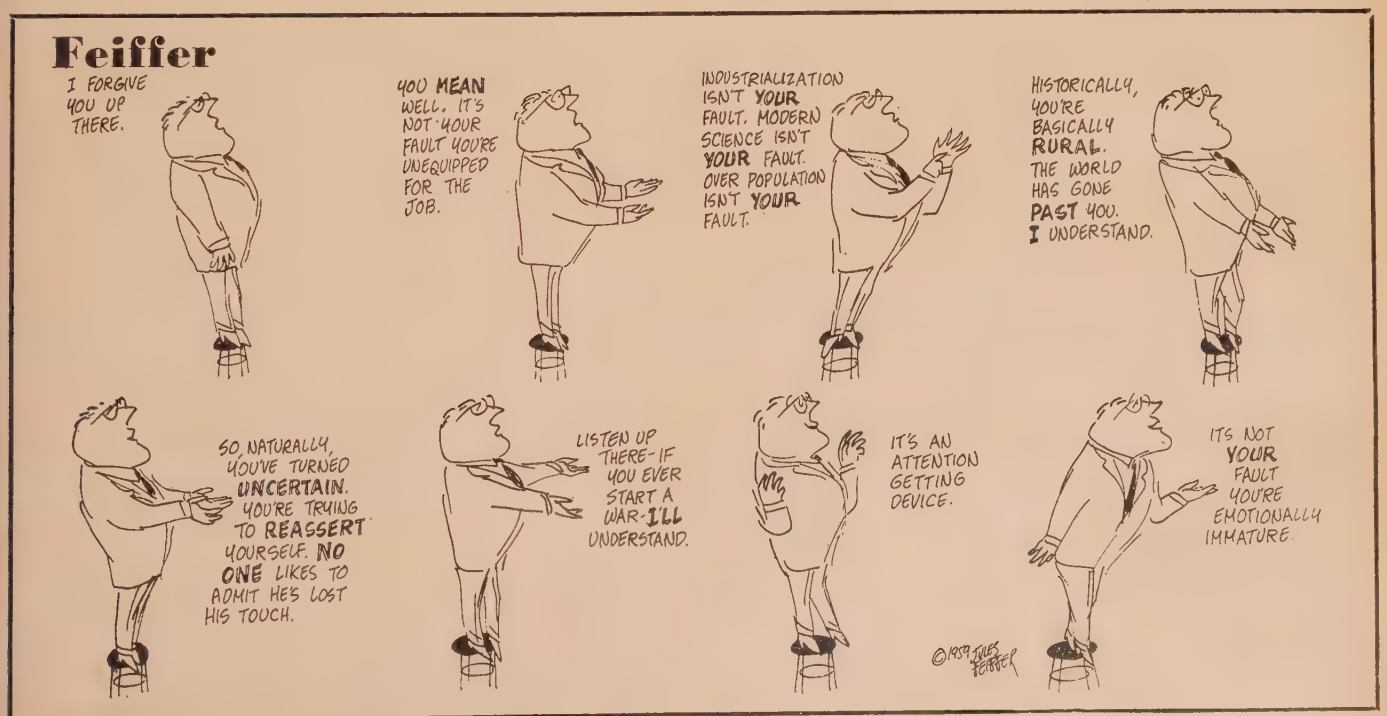
"Fitter Objects"

He spake then to his followers thusly: "The emergent religion of the near future could be a good thing." (There's a rock on which to found a church if we've ever seen one!) Arguing that the concept of evolution was admirably suited to serve as the "central germ" of an inspiring "thought organization," he announced to those who had ears to hear that the new theology would "define our sense of right and wrong more clearly so as to provide a better moral support and focus the feeling of sacredness on fitter objects."

To be sure, the new divinity has his work cut out for him. According to Sir Julian, He (or probably It) is not only going to distribute birth-control information and see that Communist China gets into the U.N. but will also do something about "the erosion of the world's cultural variety." (On the seventh day, presumably, It will rest.)

The Reporter, by permission

Reproduced by courtesy of Feiffer whose latest book of drawings, Passionella, *is available at bookstores.*


Feiffer
I FORGIVE YOU UP THERE.
YOU MEAN WELL. IT'S NOT YOUR FAULT YOU'RE UNEQUIPPED FOR THE JOB.
INDUSTRIALIZATION ISN'T YOUR FAULT. MODERN SCIENCE ISN'T YOUR FAULT. OVER POPULATION ISN'T YOUR FAULT.
HISTORICALLY, YOU'RE BASICALLY RURAL. THE WORLD HAS GONE PAST YOU. I UNDERSTAND.
SO, NATURALLY, YOU'VE TURNED UNCERTAIN. YOU'RE TRYING TO REASSERT YOURSELF. NO ONE LIKES TO ADMIT HE'S LOST HIS TOUCH.
LISTEN UP THERE-IF YOU EVER START A WAR-I'LL UNDERSTAND.
IT'S AN ATTENTION GETTING DEVICE.
©1959 JULES FEIFFER
ITS NOT YOUR FAULT YOU'RE EMOTIONALLY IMMATURE.

Does the worship service bore

On almost any Sunday morning there are more people in the United States who do not go to church than people who do. Not even the alleged revival of religion has changed that fact and, although some people are absent for other reasons, most of those who have not gone to church have stayed away because they knew they would have been restless.

First Question

They would have been bored. They might even have been irritated. Coming home, they would have wished they had worked in the garden or played golf or done the laundry.

It is probably true that at one time or another most of us have felt this way ourselves and we sometimes need a little help in dealing with the problem. What then are we to do when we find the church service is a bore? Are we simply to stay away from it? And if not, how can we give it more meaning?

For one thing, we can ask ourselves this question: "Have I been going to the services unprepared?" To some people it will be a surprise to be told that they need to be prepared for public worship. But remember what worship involves. Unless the service is nothing but mockery, it is an appointment with God. You want an hour of his time. You want to talk with him about your hopes and fears, your joys and your sorrows, your friendships and your enmities, your strengths and weaknesses.

And if God is high and lifted up, if he created the universe in the beginning and governs it today, if he is the source of all wisdom and knowledge, all goodness and grace—is it not reasonable to prepare yourself for your meeting with him at least as carefully as you would get ready for any other vitally important appointment?

But how have most of us prepared ourselves for Sunday worship? Have we come in from the Saturday night party about midnight? Have we gotten up so late that we gulped our breakfast without savoring it, cut ourselves while shaving, barked at our children, growled at our wives and stalked off to church? As we sit down in the pew, what are we thinking about? The roast in the oven and the menu for dinner? The grass to be cut and the car to be washed?

Or did we start getting ready for the service on Saturday night? Did we get into bed and out of bed early enough to let us go to the service alert and unhurried? As we enter the sanctuary, have we put God in the center of our minds and pushed everything else to the side? Have we prayed for the minister, the choir, our loved ones beside us and all other men and women worshiping around us? The second question that we need to ask ourselves when we find the worship services boring is this: "Do I have a wrong idea of what worship really is?" Rightly understood, the Sunday morning services of the church are not occasions for getting something but for giving something. We do not go to church to wring from God's reluctant hands some blessing that we sorely need and want for ourselves. We go to church to worship God. That is, we go to church to adore him, to glorify him and to pledge our lives to what he asks of us. To be sure, the worship of God is good for the worshiper, sometimes bestowing its benefits at once and sometimes in a kind of delayed reaction.

Expression of Wonder

But profit in worship is like happiness: when sought for itself, it slips out of our hands and disappears. The *Doxology*, the *Gloria Patri*, the noblest of our hymns, the most powerful of our scripture readings and even the best of our sermons are not meant to give us a tablet of spiritual aspirin or a comradely pat on the back. They are meant to provide us with the means of expressing our wonder, gratitude and commitment as we lift up our hearts to God. Anyone who says he does not go to church because he does not get anything out of it

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Dr. Pearson is dean of Andover Newton Theological School, Newton Center, Mass. Photo by Monkmeyer, New York City.

ROY PEARSON

you sometimes?

betrays himself by his own confession.

Then there is a third question that we need to ask ourselves when the worship services of the church seem to have lost their meaning for us: "At the very moment when I am claiming that I cannot find God in my church, would it be nearer the truth to say that I did find God but did not like what I found?"

Higher Purposes

It sometimes happens that our impatience with the church service is nothing but a sign that the minister has uncovered an unhealthy aspect of our lives that we would much prefer to keep out of sight. Hating our neighbor, we do not like to be told that we ought to love our enemies. Preoccupied with making money, we grow restless when someone points out to us that we were created for higher purposes.

Busy enough already, we do not enjoy being reminded that the essential work of the church has always been done by men and women no less harried than ourselves. Coming to church, we are reminded of the life we ought to live but haven't and, feeling uncomfortably guilty, we often find it more tolerable to attack the church than to improve ourselves.

Yet it is one of the evidences of reality in a service of worship that it leaves us not only sometimes exalted but also sometimes humiliated. And when we say that we have found the church service boring, we need to be sure that we have not simply found it telling us truths about ourselves that we did not have the courage to bear.

In the fourth place, when the church service bores us, we can train ourselves to dive beneath the surface, to ignore the superficial tedium and possible ugliness and to search out the fundamental wonder and beauty inherent in worship.

When we think that some of the choir members are hypocritical, we can remind ourselves of some of the circumstances that have made them as they are and we can thank God that even their weakness is singing his praise. When we do not like the way in which the minister reads the scripture, we can fasten our minds not on the manner of the reading but on what is being read and, when the sermon strikes our minds as dull and uninspired, we can thank God for a gospel so great that even man's stupidity cannot destroy it.

Sometimes the stained-glass windows can give our minds the vehicle they need—or simply the communion table, the cross on the altar, the Bible on the lectern or the very congregation itself and all that it symbolizes with regard to the love of God for the rich and the poor, the good and the bad, the wise and the foolish, the educated and the ignorant.

Public Worship

In effective public worship there is always more meaning than that which appears on the surface and, when we say that we are getting nothing out of the worship, the chance is great that we have not schooled ourselves to look for the motive behind the appearance, the essence beneath the form, the truth beyond the voice by which the truth is spoken.

And then, finally, we need to remember that however inadequate public worship may often seem to be, there is no road to the fullness of the Christian faith and life that does not pass through communities of men and women who have come together to praise the God whom they have found through Jesus Christ. Solitary prayer is good but it is not enough. We must worship together or the time soon comes when we do not even worship alone. This is one of the inexorable rules of the spiritual life.

Moreover, in public worship, as in every other aspect of human life, there is simply no escape from the imperfections of our fellows. The only way to get rid of them is to become a hermit and when that happens the last state of the man is worse than the first; for he discovers that, having gotten rid of the wretchedness of his fellows, he has not gotten rid of his own.

Faithful Christians

In the world in which most of us live, we cannot escape the mistakes and sins of those whose lives impinge upon our own and, when we come to think about public worship, it is one of the often neglected facts in Christian experience that we can never go to God all by ourselves, that he will not admit us unless our brothers be with us and that, when we try to worship God alone, most frequently we do not worship God at all. We set ourselves upon the throne where only God should sit.

We shelter our blindness from other men's light. We insulate our coldness from other men's warmth. And, worshiping only ourselves, we grow arrogant and narrow and hard.

As long as men are men, the worship services of the church will never wholly satisfy anyone. We cannot get away from the imperfections of our fellows any more than they can get away from our own. But the stumbling blocks that they throw across the road when we try to meet with them in worship are as nothing when compared with the obstacle we should have to overcome were we to try to go to God without them. "Where two or three are gathered together in my name, there am I in the midst of them," Jesus said, and faithful Christians know that he really is!

NEWS

WITHIN THE UNITE

DIRECTOR FOR E AND R WELFARE SERVICES NAMED

Biron

THE Rev. Lee W. Rockwell of Chicago, until recently administrator of the Uhlich Children's Home, has been installed as executive secretary of the Commission on Health and Welfare Services of the Evangelical and Reformed Church. Mr. Rockwell is the first person to serve the commission in this capacity on a full-time basis. His office is in Philadelphia.

The service of installation was held during the annual meeting of the commission in Columbus, Ohio. Dr. Gerhard W. Grauer of St. Paul's, Chicago, was in charge of the installation, assisted by the Rev. Garnet O. Adams, superintendent of Bethany Children's Home, Womelsdorf, Pa.; the Rev. Carl C. Rasche, administrator of the Evangelical Deaconess Hospital, St. Louis; and the Rev. Louis V. Huber, director of Caroline Mission and Fellowship Center, St. Louis, and president of the commission.

As executive secretary, Mr. Rockwell will correlate and promote the services of the twenty-three homes for the aging, eleven homes for children, ten hospitals, three inner-city community centers and two homes for feeble-minded and epileptics that are affiliated with the church. These institutions, located in fifteen states, serve more than one-quarter of a million people annually at an operating expense of about $24½ million per year.

Mr. Rockwell's duties will include the establishment and maintenance of high standards for the church-related agencies, counseling with groups that plan to establish new agencies, seeking out unmet welfare needs and bringing them to the church's attention, and making the welfare program meaningful to local churches.

ISLES OF SHOALS CONFERENCES ANNOUNCED

STAR Island, one of the Isles of Shoals ten miles out from Portsmouth, N. H., has provided the setting for Congregational Christian summer conferences for over forty years. The dates for the 1960 conferences are August 6 to 20. During these two weeks there will be simultaneous but separate conferences for adults and youth, the popular "laymen's weekend" and a new young adult week.

The adult conferences feature daily chapel services and lecture periods as well as a wide range of cultural and inspirational evening programs. This summer's leaders will include Rabbi Jerome Malino, United Jewish Center, Danbury, Conn.; the Rev. J. K. Clinton, Springfield, Mass.; and the Rev. Arthur A. Rinden, New York.

The conference programs for high-school youth provide a wide range of activities, including morning watch, daily chapel services, discussion groups, practical helps for church-school and Pilgrim Fellowship programs, and various recreational activities. Each evening program ends with the Star Island candlelight service.

Young adult week has grown out of the youth conferences. Those who attend will take some part in the adult program and also have special sessions with the Rev. Robert S. Illingworth of Barre, Mass. The laymen's weekend draws men and their wives from all over New England and New York state. Further information may be secured from the registrar, Mrs. T. Edwin Peterson, 733 Watertown Street, Newtonville 60, Mass. Photo shows the chapel on Star Island where worship services are held daily while conferences are in session.

Richard B. Carleton

CATAWBA APPOINTS NEW CAMPUS MINISTER

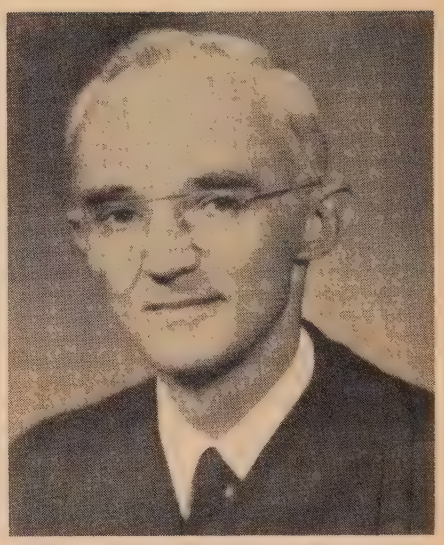
The Rev. Porter W. Seiwell, E and R pastor of First United Church of Christ, Salisbury, N. C., has been appointed campus minister at Catawba College in Salisbury. He will succeed the Rev. John J. Carey, who has resigned to accept a similar position at Florida State University in Tallahassee.

Effective July 1, Mr. Seiwell's position will include duties as assistant professor of religion in the Department of Religion.

A graduate of Lancaster Theological Seminary, Mr. Seiwell held several pastorates in Pennsylvania before going to Salisbury two and one-half years ago. He has served in several synodical posts, including that of chairman of the committee on Christian education of Southern Synod and secretary of the Mercersburg Inter-Synodical Committee on Student Work. For fourteen years he was director of a church camp for college and senior-high students and also served as instructor.

Commenting on Mr. Seiwell's acceptance of the important campus post, Catawba's president, Dr. Alvin R. Keppel, said: "His rich experience in student counseling, his love for it, and his tremendous interest in and loyalty to Catawba College make him an admirable choice for this important position."

Catawba is a coeducational liberal arts college sponsored by Southern Synod of the Evangelical and Reformed Church. The Rev. John J. Carey, whom Mr. Seiwell succeeds, was the first full-time campus minister to be appointed to the Catawba staff. His transfer to Florida State University represents a significant new recognition of the importance of religion on that campus.



MINNEAPOLIS CHURCH DEDICATES EDUCATION BUILDING

Mayflower Community Church (CC) in Minneapolis, Minn., has opened a new $300,000 religious education building as one of the highlights of an ambitious program titled "1960 is Mayflower's Year."

Scores of modern classrooms, a beautiful chapel, a comfortable reception room and a crib room for babies are included in the spacious church school erected by one of Minnesota's large Congregational churches.

Led by flags and trumpets, more than 600 church-school pupils paraded from the church sanctuary across the street to the new brick structure *(see photo)* as television and newspaper cameramen recorded this important day in the church's history.

Esther E. Ewell was recently named director of religious education at Mayflower. She is in charge of activities in the new building.

Much of the impetus for the 1960 program is provided by the Rev. Phillip W. Sarles, the new senior minister, who went to Minneapolis from Mayflower Church in Detroit, Mich.

Mr. Sarles outlined a number of other events that are part of the "Mayflower Year." Following the school opening, he told of the Loyalty Sunday campaign in which the largest financial drive in the church's history was launched. He described active youth, men's and women's programs in the long list of scheduled events. And after the church's combined choirs had presented a stirring concert and Olympic pole vaulting champion Bob Richards had delivered an inspirational talk on "Response to the challenge," Mayflower's Year was excitingly on its way.

Continued on next page ▸

UNITED CHURCH MINISTERS STAFF OLYMPIC CHAPEL

RNS

Two ministers of the United Church of Christ served as pastor and assistant pastor of the new United Church of Squaw Valley, Calif., for all Protestant residents and visitors at the Eighth Olympic Winter Games last month.

The pastor was the Rev. J. Hood Snavely, on leave from the Woodside, Calif., Congregational Church, where he ministers regularly. Serving as assistant pastor was the Rev. Mitchell Whiterabbit *(see photo)*, Evangelical and Reformed pastor of the Winnebago Indian Mission at Black River Falls, Wis. Mr. Whiterabbit, an American Indian, is a skilled winter sportsman.

As reported in *United Church Herald* for November 12, 1959, responsibility for providing worship facilities in Squaw Valley during the games and thereafter was assigned to the Northern California Congregational Conference by the Northern California-Nevada Council of Churches. Financing of the $140,000 building was accomplished through grants from the United Church of Christ and donations from individuals, foundations and other organizations.

Simple in design and functional in nature, the chapel is constructed of stained glass set in vertical timbers. The roof is a saddle-shaped thin shell.

During the period of the games, four services were held at the chapel on Sundays. In addition, there were daily evening prayers and nightly fellowship events. Now that the games are over, the chapel will find continuing usefulness as Squaw Valley is developed as one of California's state parks and an all-year-round resort area.

Dr. William D. Pratt, superintendent of the Northern California Congregational Conference, took a leading part in planning the chapel facilities and in organizing its program to meet the needs of athletes.

BOSTON U. STUDENT IS CHURCH CUSTODIAN

A "TOLLER of the bells" is well on his way to a career as an engineer in America's space age, as David Miller Donahue, 20, of Medford, Mass., combines study at Boston University with custodial duties in his hometown church.

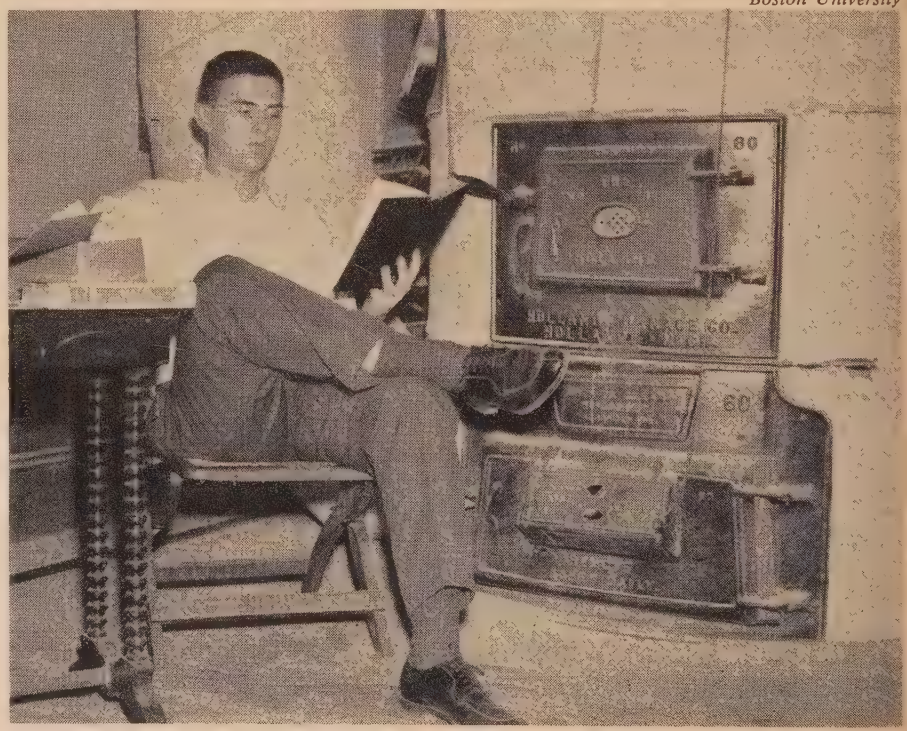
Dave's heavy engineering program at the university is paralleled by the arduous chore of shoveling more than a ton of coal a week at the Mystic Congregational Church in Medford. With his other responsibilities as bell-toller, keeper of the sanctuary grounds and general clean-up man, Dave bears the honor of being the youngest custodian in the history of the church, now in its 114th year.

Although a budding engineer and a freshman at the College of Industrial Technology, he has already cast a probing eye on the church's facilities with the hope of improving them. Being on the end of a dust rag, he is most conscious of the coal dust that infiltrates the air. "Maybe a series of filters would do the trick," Dave muses, "but then the congregation might suffer from the reduction of heat." Asked about rigging the church bells for automatic tolling, he was quick to answer: "Not a chance, manual ringing is part of the church's tradition."

On January 8 the church board of trustees gave Dave a temporary appointment as custodian, but only three weeks elapsed before he had landed the job permanently. Hard work did it. Walking a mile and one-half to the church every morning, shoveling coal into the three furnaces at 6:30 A.M., off to classes at Boston University until 5:00 in the afternoon, Dave "takes the evening off" by studying until midnight. His goal: a graduate engineering degree at the university and then a position in management engineering in New England.

Primed for the weekend, he hits the furnaces and performs a major cleaning job in the church on Saturday. More coal on Sunday, singing in the choir, of which he is assistant director, and occasionally substituting as church organist adds to Dave's reputation of putting more time into church activities than the best committee chairmen and other volunteer workers.

Boston University



CINCINNATI CONGREGATION JOINS E AND R CHURCH

When Third Protestant Memorial Church of Cincinnati, Ohio, was formally received into membership in the Evangelical and Reformed Church, and so also into the United Church of Christ, it became at once both the newest and the oldest church of the denomination in that area.

Third Church was organized 121 years ago by a group of Germans who had migrated to this country from Europe seeking freedom from political tyranny. When they settled on the banks of the Ohio River and organized themselves into a Christian congregation, they were determined that their voluntary association as a fellowship of Christian believers should be kept scrupulously free from any outside control, either political or ecclesiastical.

For over a century the congregation did not affiliate with any established denomination, though in recent decades it has been served by ministers of the Evangelical and Reformed Church.

Last year, after months of study and deliberation, members of the congregation came to the conclusion that their Christian witness at home as well as their outreach to other parts of the world would be strengthened if they associated with other congregations and pooled their resources.

They were officially received into membership by Southwest Ohio Synod and on a recent Sunday the new affiliation was publicly recognized in a service of worship at which the Rev. Jacob B. Wagner *(second from right)*, president of Southwest Ohio Synod, presented a membership certificate to Robert Wiedeman *(center)*, president of the congregation.

Others participating in the service were the Rev. Clarence K. Gebhart *(left)*, Phillipus Church, Cincinnati; and the Rev. Herman J. Helfrich *(right)*, Third Church.

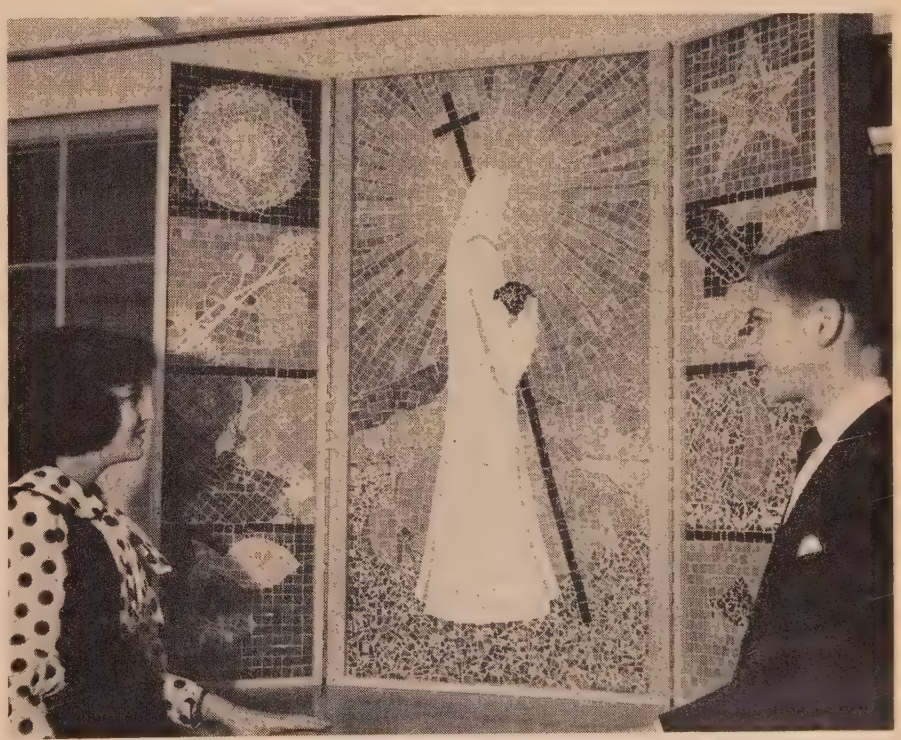
JUNIOR-HIGH STUDENTS CREATE WORSHIP CENTER

The new educational wing that the Rock Spring Congregational Church at Arlington, Va., recently added to its church-school building includes a worship room for the junior-high young people. As this was to be a room particularly for their use, the teen-agers were invited to design and create the worship center.

Two discussion periods with the entire group followed, in which many different materials were suggested. Italian mosaic tile was finally decided upon as a suitable medium with which to work. The group was asked to bring in pictures and original designs suitable for such a project.

Those especially interested in continuing work on the project then formed a committee. All members of this smaller group submitted original drawings of traditional, modern and abstract designs. The shepherd and the lamb were chosen for the center panel as expressing the main theme for the worship center. Eight symbols, meaningful in the Christian message, were selected and designed to form the wings of the triptych. After these were drawn to scale, the colors to be used were chosen.

The left panels, from top to bottom, depict the light of the world, the wheat and the bread, creation, the fishes—from the parable of the loaves and the fishes. The right panels show the Star of Bethlehem, the hands of four races grasping the cross, the ship of life and the grapes and the wine. The central panel is the lost sheep, or it may be interpreted as illustrating the Twenty-third Psalm. For each of the panels there are several possible scriptural references but the young people have been encouraged to choose their own interpretation. Several innovations were included to give added originality. For example, purple beads were used for grapes, dried stalks for the stems of the wheat, and small pebbles for the heads of grain. The project was completed by approximately eight junior-high students under the supervision of one adult and resulted in an attractive and thought-provoking focal point for the worship room. The Rock Spring Church has a membership of 700 and a church-school enrollment of more than 450 students.



NEWS of the WORLD

WASHINGTON SEMINAR ATTRACTS U.C.C. REPRESENTATIVES

REPRESENTATIVES of the United Church of Christ made up the largest single denominational group at this year's Washington Churchmen's Seminar. There were thirty-one CC's and twenty-three E and R's among the 340 persons from seventeen denominations in the United States and Canada who spent four days in the nation's capital last month getting a first-hand introduction to people and policies that make up the U.S. Government. Some of the fifty-four UCC delegates are pictured in the accompanying photograph.

Dr. Roger L. Shinn, professor of Christian ethics at Union Theological Seminary, New York City, gave the opening address on "Religious motivation for political concern." Among other speakers at plenary sessions were Senators Jacob K. Javits (New York) and Gale W. McGee (Wyoming), who discussed 1960 election issues. Congressmen Richard Bolling (Missouri) and Albert H. Quie (Minnesota) answered questions on domestic issues now before Congress.

News correspondents Ernest K. Lindley (*Newsweek*) and Max Freedman (*Manchester Guardian*) spoke at a long session on "A critique of U. S. foreign policy." Paul Hoffman, director of the United Nations Special Fund, and Dr. Kenneth L. Maxwell, executive director of the Department of International Affairs of the National Council of Churches, discussed "Church and state."

U.C.C. SCOUTS ATTEND ANNIVERSARY CELEBRATION

Shields

MEN of the United Church of Christ could take special pride in ceremonies held recently in Washington, D. C., to mark the fiftieth anniversary of the Boy Scouts of America. Six of the young men selected to represent all the scouts of their respective states came from troops sponsored by Congregational Christian or Evangelical and Reformed churches.

A seventh scout, Robert Palmer of Morrisville, Vt., who represented the scouts of the Green Mountain State, is a member of the CC Pilgrim Fellowship.

All seven are winners of the God and Country Award, which encourages a scout to be more faithful in his religious duties, to deepen his personal devotional life, to study the teachings of his church and to serve it.

The photograph was taken at a ceremony at which Secretary of Agriculture Ezra Taft Benson presented the Boy Scouts of America with a "Conservation Citizenship Award" in honor of their fifty years of work in preserving wild life and natural resources. Receiving the secretary's congratulations are *(left to right):*

Ray Wakefield, 17, of Fremont, Mich., Eagle Explorer in Post 138, sponsored by First Congregational Church. Philip R. Colwell, 17, of Rumford, R. I., Eagle Scout in Troop 307, sponsored by Newman Congregational Church in East Providence. Robert Palmer, 17, of Morrisville, Vt., an Eagle Explorer in Post 76, sponsored by the Rotary Club. He is active in the Congregational church and its Pilgrim Fellowship. Timothy Wagner, 16, of St. Petersburg, Fla., Eagle Explorer of Post 60, sponsored by Trinity E and R Church. John Tarburton, 16, of Dover, Del., Eagle Scout in Troop 122, sponsored by People's Congregational Church. Tom Hudson, 17, Seattle, Wash., Eagle Explorer in Post 244, sponsored by Olivet Congregational Church. The seventh scout, who is not shown in the photo, is Dennis W. Gorman Jr., 17, of Quincy, Ill. Dennis is an Eagle Explorer in Post 51, sponsored by Trinity E and R Church.

Glenn D. Everett

JAPANESE STUDENTS USE TAPE RECORDERS

JAPAN'S International Christian University near Tokyo, founded in 1949, has since its beginning endeavored to use only the most progressive educational methods and to equip itself with the most modern aids to teaching. Recently a leading Japanese electronics manufacturer, as an expression of appreciation for postwar U. S. technical assistance to Japan, donated fifty-one tape recorders for use in the university's language classes. Photo shows students using the new equipment as they undergo training in simultaneous translation—from English to Japanese and from Japanese to English.

Shown visiting the class are *(left to right)*, Dr. Hachiro Yuasa, CC president of I.C.U.; Masaru Ibuka, president of Sony Corp., which donated the $10,000 equipment; and Dr. Robert H. Gerhard, E and R missionary on the I.C.U. faculty and chairman of the Language Division.

Throughout its history, International Christian University has had the support of the American Board of Commissioners for Foreign Missions of the Congregational Christian churches and of the Board of International Missions of the Evangelical and Reformed Church. A chapel on the I.C.U. campus, dedicated in March of 1959, is named the Ruth Isabel Seabury Memorial Chapel in honor of the former educational secretary of the American Board.

WORLD COUNCIL PLANS THIRD ASSEMBLY

PLANS for the Third Assembly of the World Council of Churches to take place in New Delhi, India, November 18-December 5, 1961, were announced by the Council's Executive Committee following a recent meeting in Buenos Aires, Argentina. Plans are subject to the approval of the ninety-member Central Committee when it meets at St. Andrew's, Scotland, next summer.

Scene of the Third Assembly will be the Vigynan Bhavan Conference Hall originally built by the Indian Government for a UNESCO conference. First planned for Ceylon, the assembly was changed to India by decision of the Central Committee last summer.

"Jesus Christ—the Light of the World," the assembly theme, will be studied by local congregations of the council's 172 member churches. A pre-assembly booklet dealing with the main theme and subthemes of witness, unity and service will be printed in English, French and German and translated into many other languages. World Council leaders have expressed the hope that the Third Assembly will discuss concerns that "come up out of the life of the churches." The study booklet is intended to help local churches throughout the world participate in assembly preparation.

Between 950 and 1000 participants are expected. Of these 635 are voting delegates and the remainder are advisers, youth participants and fraternal delegates from national Christian councils and other world Christian bodies. The Congregational Christian churches have been invited to send eleven delegates and the Evangelical and Reformed Church to send four.

The Second Assembly of the World Council of Churches was held in 1954 in Evanston, Ill. Photo shows four members of the Executive Committee *(left to right)*: Dr. Eugene Carson Blake, stated clerk of the United Presbyterian Church in the U. S. A.; Dean Liston Pope, Yale University Divinity School, New Haven, Conn.; Dr. Josef Hromadka, Czechoslovakia; Dr. Kathleen Bliss, England.

Stewardship

(Continued from page 18)

needs of others, the shepherd tending flocks, the husbandman planting and cultivating vineyards are the activities described in Jesus' sayings.

Luther and Calvin took high service to God out of the monastery and set it in the sphere of the common round of daily life. Producing food and fiber and shelter and needful goods for the use of the neighbor is ordained into a sacred calling.

To unleash the forces stored in nature and harness them to productive machines, to produce adequate natural benefits, and to liberate man from back-breaking toil can only be regarded as an extension of and more intensive use of the resources of God's creation for the meeting of the basic needs of his children.

It is sometimes charged that the Christian tradition has emphasized contemplation at the expense of production, spiritual pursuits at the expense of feeding and clothing and sheltering man. But this charge strikes far amiss from the historic traditions of Protestantism with its doctrine of vocation and its concern for the balanced need of the whole person. Christians have always thanked God for the blessing of the fruits and resources of the earth.

H. Richard Niebuhr quotes Samuel Hopkins, writing in 1854, in prophesying the millennium: "It will be a 'time of great enjoyment, happiness and universal joy' for spiritual but also for material reasons. . . . There will be 'great improvement in the mechanic arts by which the earth will be subdued and cultivated, and all the necessary and convenient articles of life . . . will be formed and made in a better manner, and with much less labor.' . . . There will then be . . . benevolence and fervent charity." " '. . . great advances will be made in all the arts and sciences and in every useful branch of knowledge which tends to promote the spiritual and eternal good of men.' "

Such millennial thinkers, of course, thought of changed hearts under the rule of God that would create this true balance between material abundance and the liberation of man for spiritual pursuits. Now it is pertinent to ask, "What happened?" The predicted abundance is being achieved, but what of the "spiritual and eternal good of man"?

However, the recognition of the physical and material basis of human life must never be allowed to obscure the basic Christian view that these things are purely instrumental and supportive of a higher destiny of man to serve God and glorify him forever. Whenever preoccupation with the material instrumentalities takes command of human life and becomes the ultimate purpose, then man falls into idolatry and enslavement. As Paul warned, we then serve the created rather than the Creator (*Romans* 1:25) or we worship our handiwork, the idols created with our own hands.

The biblical warnings concerning the dangers of preoccupation in the pursuit of sheer material riches and comfort are sharp, explicit and numerous: cares of the world and the delight in riches are the thorns that choke out the seed of the Word in the parable of the sower. The tiny needle's eye, as the narrowed gate to the kingdom, is worldly possessions that pinch off higher concerns. The certain rich man with enlarging stocks of worldly goods is labeled a fool by Jesus for laying up "treasure" when he is not "rich with God." Life is more important than food, and body than clothes.

It is very clear that from the biblical perspective the life of material abundance cannot be equated with the "abundant life," that wealth is not simply translated into human welfare. Like all goods in this world, the results of abundance are ambiguous and can become a snare rather than a blessing. The blessings of the world can be both corrupting and corrupted in their use by sinful men who are easily imprisoned within the processes of their creation and distribution. Baking bread can be elevated to a high ministry as means but it becomes a snare as end, because man does not live by bread alone.

Poverty is oppressive because it imposes suffering, undernourishment, degradation and back-breaking toil for lack of tools and efficient techniques for the basic tasks of maintaining life. Over the long past of human history, the overwhelming majority of human beings spent their lives enslaved by the arduous routines of sheer survival. A privileged few supported by the slaving many escaped this existence with surplus time, energy and wealth to engage in contemplative and more aesthetic pursuits. But since even the most elemental material goods were in short supply, few men could hope to rise above subsistence.

The rise of Western industrialism built on technology and the organization of an integrated labor force has created a fantastic revolution in our whole mode of existence. Men began to dream of liberation from the acute material struggle for a life of enrichment of the mind and spirit in which they could find release for higher things. With less exhaustion and more leisure, with margins of wealth to expend on the enlargement of experience and the service of higher ends, it was hoped that larger numbers could attain new pinnacles of culture and achievement.

Now these anticipations have swiftly become reality. We have moved into an era of relative opulence and abundance for the majority—"The Affluent Society," as J. K. Galbraith has called it. But in the process humanistic optimism has received a lethal blow and the biblical warnings have taken on strange new relevance. The liberated are entrapped in new forms of coercion and slavery. Not only has the abundance of material goods proved to be corrupting, but the hidden costs and momenta intrinsic in the vast productive machines are becoming threateningly apparent. The biblical warning that man might gain the whole world and lose his own soul stands painfully relevant again.

It is not only the biblically tainted prophets of gloom in theological circles who see the dangers in the endless stream of gadgetry that is pouring out upon us, but also economists, sociologists, journalists, writers and popular commentators. And all of this in an age that frowns upon criticism and nonconformity.

Russell Lynes, with his usual tongue-in-cheek good humor, has asked a very serious question: "What is so good about good times?" The things that are increasing with prosperity are "rudeness," "juvenile delinquency," "deterioration of services," mental disorders, use of tranquilizers, bad debts, the appearance of luxury rather than solvency. He calls our state a "Surfeit of Honey" and concludes that "prosperity produces not only plenty but curiously empty values and a national uneasiness."

Robert Lekachman, an economist writing in *Harper's Magazine*, asked: "If we're so rich, what's eating us?" He says all the good things we have attained are creating "a chronic case of economic hypochondria." We are anxious, he says, not because of privation but "because we have so much to lose."

Robert A. Nisbet, a sociologist and university administrator, has analyzed the work of modern writers, theologians and social analysts, and finds the trend to be toward a sense of frustration, anxiety, insecurity and disenchantment: "Not the free individual, but the lost individual; not independence but isolation; not self discovery but self obsession; not to conquer but to be conquered; these are the modern states of mind in contemporary literature." He believes that the intimate mediating groups of local community, of religious fellowship, and so forth, have been dissolving, leaving no real basis of identification between the exposed individual and the dominant impersonal mass organizations of our industrial society.

He observed that "it has become obvious . . . that technological progress and the relative satisfaction of material needs . . . offer no guarantee of the resolution of all deprivations and frustrations." Again, he concludes: "It is impossible to escape the melancholy conclusion that man's belief in himself has become weakest in the very age when his control of environment is greatest. *(To be continued)*

BOOKS

COMMUNIST CHINA AND ASIA: CHALLENGE TO AMERICAN POLICY

By A. Doak Barnett *(Harper & Brothers, $6.95)*

This book marks a high point in objective, thoroughgoing, scholarly treatment of its subject. For a long time to come anyone writing on China and the issues it poses must take this book into account. Here is spread before the reader a wealth of detailed information on every aspect of the present situation in China and in that country's relations with the rest of the world.

In unhurried succession the author discusses Communist China as a totalitarian political power, its economic development, the roots of Mao's strategy, the country's evolving tactics in foreign policy, its military strength and the balance of power, and Communist subversion in the political struggle.

Economic Competition

He next describes with clarity and care the part played by Chinese overseas and the influence exerted by trade, foreign aid and economic competition in the relations of the People's Republic with its neighbors: Japan, Korea, South and Southeast Asia. The Sino-Soviet alliance on the one hand and the problems posed by Taiwan and the Nationalist regime on the other are then examined.

Finally, after a quiet, factual and unbiased handling of all the data gathered with infinite patience and resourcefulness, the author comes out in the last three chapters with a number of clear-cut suggestions as to how the United States should revise its posture toward a nation and a people with whom—unless we elect to destroy each other—we shall have to live for a long time to come.

It may seem to others, as to this reviewer, that Mr. Barnett's conclusions come as a bit of a surprise. As I read steadily through the chapters that comprise four-fifths of the book I wondered, despite the subtitle, if in the light of the evidence piling up of our opponent's growing might and intransigence the author could well support any other position than that we should sit tight, trust to the eventual if long deferred vindication of our stoutly maintained policies and, rather wistfully, hope for the dawn of a brighter tomorrow.

This Mr. Barnett is not content to do. All through the book there is a great deal of "yet on the other hand" as he tries to see both sides—all sides—of what he can discover or surmise in regard to China's development during the past decade. Confessedly this is a development in which we can be sure there is much more of both success and failure than meets the eye. Yet when he comes to his conclusion the trumpet gives forth no uncertain sound.

Mr. Barnett believes we must move toward recognition. This we must do if we are not to continue a steady retreat with diminishing influence and effectiveness vis à vis both China and the rest of the world, whether one is thinking of our avowed or tacit allies in the cold war, our determined antagonists, or the "unaligned nations" as he prefers with reason to call the neutral countries.

The author is fully aware of all the lions in the way. He describes them, it seems to this reviewer, fully and fairly. This is said against the background of a conviction, shared by many, that almost everything China has done during the past year and more—since the Fifth World Order Conference in November 1958—has put her farther and farther into the international dog-house and raised even higher obstacles to her acceptance as an admissible partner by either our country or the United Nations. China will not soon become a welcome or helpful partner; Mr. Barnett is under no illusions at this point. Yet on balance, and applying the criteria of realistic political appraisal rather than purely moralistic idealism, he is sure the path we should follow is clear.

"Two Chinas"

The path he advocates is, he confesses, "untested and untried." It is to move toward a viable relationship with "Two Chinas"—both the People's Republic on the mainland and the Nationalist regime in Taiwan. That there are violent objections to this proposal is as well known to him, I suspect, as to any member of the Committee of One Million Against the Admission of Communist China to the United Nations. That there are enormous difficulties in the way of success is quite clear.

The proposal has never found acceptance in Washington, though it may be surmised that State Department policy-makers have given more thought to the idea than they have been willing to admit. Nor can anything but violent opposition be expected—for a long time—from Taiwan. And the People's Republic can checkmate indefinitely any move in this direction by proud and adamantine refusal even to discuss it.

Nevertheless the alternatives as Mr. Barnett outlines them are hopelessly sterile. These are: (1) "full accommodation" to Communist China, which would abandon Taiwan and encourage China to challenge openly and militantly the entire American and noncommunist position in Asia; (2) a "liberation policy" requiring all-out pressure against the Peiping regime which, if it didn't soon result in a major war involving the Soviet Union, would stimulate "severe repressive measures at home and the pursuit of more aggressive policies abroad" on the part of the People's Republic; or (3) "limited pressure and diplomatic isolation." Since this last is the policy being followed at present the author gives more attention to its weakness.

This policy does little or nothing to lessen military tension in Asia; it lacks broad international support and in fact has already created significantly divisive strains between us and other noncommunist nations; it will be "subject to steady erosion" as other nations decline to follow our lead and move toward a willingness to give recognition to China that will leave us increasingly isolated and eventually result in our defeat at the U.N., which will be seriously inimical to our prestige and influence; and its inflexibility provides little room for such adjustment, adaptation and maneuver as is essential if we are "to cope successfully with opponents as agile as the Chinese Communists."

Preliminary Steps

Hence Mr. Barnett feels strongly that while a "Two-China" policy cannot hope for early acceptance, the mere altering by our Government of "its basic posture" and the taking of several preliminary steps will result in positive gains in the direction of the desired goal. Such steps would include permission for unofficial contacts with Communist China and the gradual relaxation of some of the present restrictions on trade, disassociation from the defense of the offshore islands on the one hand and persuasion of some of our allies to share the defense of Taiwan on the other, and steady pressure upon our friends in the U.N. to oppose China's admission *except* as that country "purges itself of aggression in Korea" by meeting certain requirements to be determined by the U.N.

To a good many people who have known Mr. Barnett he has had for some time the dimensions of a real authority on China. Now there can be no doubt on this point. Born in China of distinguished missionary parentage, he was educated at Yale, has served in the United States Marine Corps and the State Department and is now on the staff of the Ford Foundation.

Earle H. Ballou
Former CC missionary to China and executive secretary, Congregational Christian Service Committee.

Books reviewed in these columns may be ordered from The Pilgrim Press, 14 Beacon Street, Boston 8, Mass., or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo., or 1505 Race Street, Philadelphia 2, Pa.

LETTERS

State College, Pa.

TO THE CO-EDITORS:

Last summer at Oberlin the peace fellowships of the Congregational Christian churches and the Evangelical and Reformed Church united to form the United Church Peace Fellowship. The membership at present totals approximately 850.

We should like to discover other church members who are committed to or interested in the way of nonviolent peacemaking. A statement of purpose is being prepared by a group of theologians (lay and clergy). Periodic newsletters are sent to the entire fellowship.

Those interested are invited to contact the undersigned at 807 W. Beaver Ave., State College, Pa.

Theodore A. Braun
Executive secretary,
United Church Peace Fellowship.

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Beardstown, Ill.

TO THE CO-EDITORS:

In searching for a complete program of Christian education I feel we need to encourage Scouts who are in the church to work for the God and Country award.

If any of our churches have had experience with this I would appreciate very much having their comments and suggestions.

Robert H. Bond
Minister, First Congregational Church.

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Anderson, Ind.

TO THE CO-EDITORS:

Dr. Richard C. Tobias in his article "What one community has done about 'indecent' newsstand literature" in the February 4 issue of *United Church Herald* has pinpointed the very real danger in censorship of any kind. I can appreciate his burden and am in agreement with his main thesis, which warns against infringement of freedom of speech.

However, I cannot accept his conclusion concerning the proper method of dealing with this ever-present possibility. Because there are wrong ways of guarding against pornographic literature we need not reject all negative ways of handling the problem.

Dr. Tobias attacks the premise that "filthy reading matter causes juvenile delinquency." Who would not attack such a statement? The clear implication, as he states the case, is that filthy reading matter is the sole cause of juvenile delinquency. Has not the author phrased the matter so that he will have a straw man at which he can blast away? Would he, or any other intelligent person, object to the claim that filthy reading matter and pictures are contributing causes to socially unacceptable behavior?

Dr. Tobias mentions his doctorate in literature. Has he read perceptively such works as Dostoevsky's *Crime and Punishment* or, more recently, Meyer Levin's *Compulsion*? Can there really be any substantial doubt concerning the relationship between thought, which is at least partially determined by what one reads, and action? Scripture has long maintained this relationship: "For as he thinketh in his heart, so is he" *(Proverbs* 23:7).

Admittedly there are many publications that cannot be clearly categorized as decent or indecent. However, some magazines and pocket books are obviously indecent according to the judgment of those possessing any degree of moral appreciation. Certainly there exists the possibility of erring wherever human judgment is involved. But does change in social standards ever occur without some risk? Yes, there is the danger of going too far. But does this mean that nothing should be done?

I heartily support Dr. Tobias' constructive move to encourage decent reading. But I personally feel that this must be coupled with a concentrated drive to remove the worst of the clearly pornographic literature that clutters far too many of our newsstands.

Janes E. Royster
Missionary to South India,
The Church of God.

★

New York, N. Y.

TO THE CO-EDITORS:

The editorial in the January 21 issue of *United Church Herald* comments on the fact that our new denomination is one of the very few to ordain women. In practice, however, there is often small difference between the denominations that do and do not ordain women. Ordination of women really means very little when the same churches that ordain these women balk at accepting them as ministers of their churches. Ordination thus becomes the end rather than the beginning for many women seeking service in the pastoral ministry.

Many women ministers I have talked with believe that most churches would not even consider calling a woman minister if they could afford a man. But even this is not accurate. Many churches with a small budget prefer having a student preacher rather than a fully qualified woman minister. And it is all too sadly true that the women in our local churches are often stanchest against accepting their sisters in the pulpit.

If ordination of women is to mean anything more than a pat on the back for the denominations that are broad-minded enough to follow this practice, then the local churches must come to recognize that a woman who is called of God and who has diligently prepared herself by college and seminary training has both the desire and the ability to serve as a faithful minister.

Barbara Graymont
Graduate student, Columbia University.

★

Bangor, Me.

TO THE CO-EDITORS:

I offer my wholehearted endorsement of Dr. John R. Scotford's article "Is popularity a peril to our churches?" in the February 18 issue of *United Church Herald.* A fresh appraisal of church membership comes inevitably with the growing attendance at worship services.

Dr. Scotford's timely observations are sensitive, stimulating and entirely in keeping with the outstanding quality of your journal.

David K. Cain
Minister, First Christian Church.

★

Albany, N. Y.

TO THE CO-EDITORS:

The reservations that Dean Roy Pearson would have about voting for a Roman Catholic for U. S. President, as set forth in the February 4 issue of *United Church Herald,* are understandable and should not be dismissed lightly by any Protestant. It seems to me, however, that some important phases of the subject are omitted, or at most touched upon lightly, in the article.

Our system of electing a President does not permit many of us to vote for the man of our choice. We must mark our ballots for one of a very few individuals who have made the hurdle that exists in the form of a nominating convention or something having the same function. Actually, the alternative that confronts most of us as we step into the voting booth is posed in this fashion: shall I vote for this Republican or that Democrat?

Reservations about voting for a Roman Catholic for President, in the event that one should be nominated, are not the only ones that should be taken into account by the conscientious Protestant voter. If we should believe that a Protestant nominee is incompetent, or in any way seriously disqualified for the high post, we are in patriotic duty bound, it seems to me, to match one set of reservations with another and come up with the best decision possible for us.

Dr. Burkle's statement in his article in the January 21 issue to the effect that it might be more dangerous for the country to have a nonbeliever or even certain Protestants for their Chief Executive than to have a devout Roman Catholic in that position, should be considered very carefully along with Dean Pearson's convincing presentation of his reservations.

John M. Allison
Minister, Congregational Church.

Theology

(Continued from page 5)

My third comment is that the problem of tradition has got to be faced in the United Church, and faced by those who are, or who have made themselves, theologically knowledgeable and competent. When I was a student in seminary "tradition" was a kind of "cuss" word. It was readily applied to all stale, trite, desiccated ways of doing and thinking in the church. One wished by contrast to be "constructive" or "creative." Now however we can see more clearly that creativity in the present depends upon fidelity to the Christian past.

Throughout the churches we are engaged in a conscious and deliberate effort to think and feel our way back to the historic sources from which we came and by which we have been shaped. Confronted by the strange amalgam of American Protestantism, which threatens to extinguish our Christian reason for being even as it submerges our denominational differences, we are right to ask for light on the perplexing question of who we really are. And we must answer in terms of church tradition.

Have you ever seen one of those diagrams depicting the history of the Christian church used by some college teachers to explain the rise of modern denominations? It is usually in the form of a tree with a heavy trunk called "Catholic," with branches growing out of it labeled "Lutheran," "Reformed" or "Anglican," with twigs emerging called "Methodist" or "Church of Scotland," which are putting forth still smaller twigs like "Missouri Synod" or "Universalist." There it was supposed was the history of the church—a history of proliferation and confusion, of multiplicity stemming out of unity, of complication growing from simplicity.

But the most interesting and worthwhile thing was to follow the movement of the church's life backward from the leaf to the little twig to the larger twig to the branch to the trunk and all the way down to the roots of the tree. So one could see that wherever he happened to stand on the ecumenical tree there was a way back from his own tradition to the main, central tradition of the church itself, whose life and strength were made available through this living, growing connection. No matter how strenuous the protest or how complete the change that launched a new form of tradition into being, there was still this ground of oneness and wholeness as a plain historic fact.

That is the ecumenical principle with regard to each of our traditions and the "great tradition" on which, knowingly or unknowingly, they depend. Our unity is in the first place continuity. When we view the history of our churches in this light we see hitherto unsuspected signs of a central and on the whole consistent body of theological affirmation lasting through the centuries. And this great tradition is emphatically not a least common denominator reached by factoring out our disagreements. Instead, it is an organic, growing unity larger than any or all of our traditions.

The implications of this principle for theology within the United Church of Christ seem clear. One is that we are not a new denominational structure in search of a new ideology justifying itself. We are simply a slice or "fair sample" of the whole church and must both glory in and be humbled by that fact.

A second consequence is that the newest accent in theology, as also in worship, may well be the oldest. Just as church union is primarily a reunion, so ecumenical theology is chiefly a renewing of the mind of the church vis-à-vis our wholeness given through faith in Jesus Christ. A third implication is that uniting separate churches is far more than an engineering job. It means, as Prof. Pauck says, that "the people of the churches must develop a theological responsibility." This means, as I understand it, that the traditions of particular churches, even newly constituted ones, must be compared with one another in the light of the gospel itself.

Let me in conclusion try to summarize what I think the theological temper of the United Church of Christ is at the present time. I find little if any evidence of a firm consensus on matters of basic doctrine. Congregationalism, for example, includes some whose views are close to Unitarianism and Quakerism, but it also includes fundamentalists, whether of the Boston or the Pasadena variety.

The Evangelical and Reformed Church is probably more heavily saddled with pietists and biblicists, but it also has a strong social-action element. Such rigidity as there is in both groups is to be found chiefly at the extreme ends of the theological spectrum.

It is in the middle range that one finds the ferment and flexibility that hold promise for our theological future, mixed of course with much that can only be termed theological illiteracy and irresponsibility. Often we think of middle-of-the-road theology in a disparaging way, as if it were practiced by people who could not make up their minds or were playing it safe by not getting too much out of line. That may indeed be so; but I can only offer it as my opinion that most of the really exciting and "constructive" theological work today is being done precisely by this middle group of thinkers.

This is the group that can hardly be called either neo-orthodox or liberal because they have seen the point of both perspectives and have, so to speak, allowed themselves to stand where the theological shock and tension are greatest. They care more about method than viewpoint; they are not likely to be writing books on systematic theology but rather exploratory doctrinal studies on Christian love or biblical authority or the Incarnation. Or else they are attempting to bridge the age-old gap between theology and science, the arts, philosophy. Their interest is not moderation but mediation. They embody in themselves the ecumenical anguish and the ecumenical hope. Such people, I would affirm, make up not a "safe middle" but the "live middle" of theology today.

I believe their number is steadily increasing and their influence in our churches clearly growing. Speaking for myself, I think there is something peculiarly our own about such a conception of theology as intellectual mediation or, if you like, intellectual charity. And it is my deep wish that the United Church of Christ shall provide not only a forum but a spiritual home for just this sort of tempering theology as it begins to shape its own theological temper.

Beat Generation

(Continued from page 9)

Leo Durocher put it neatly: "Nice guys finish in the second division."

Now, what does one do if he refuses to enlist in the scramble for success-at-any-price? You can't lick 'em and you won't join 'em, so you grovel and grope for the bottom! That is the "beatnik's" answer. From his position he will not ask anyone —but I will: what moral considerations do you scuttle in pursuit of success?

2. America is a fantastically wealthy nation, eager to enjoy its prosperity in peace. But the largest item in our national budget is spent to build weapons of mass destruction, for we will maintain our national supremacy at any price. Anyone naïve enough to advocate that as a Christian nation we follow the simplest Christian teaching of universal love is regarded as dangerous in peacetime and is clapped into prison in wartime . . . while all the "Christians" are bearing arms in service for their "peace-loving" country.

What does one do who really loves peace and is willing to relinquish prestige as well as prosperity in order to achieve that peace? Such a one, says the "beatnik," rejects all the business and political structures that obstruct the peace he longs for. And with neither an economic nor political framework there's no society worth mentioning, so why not grovel in unwashed despair? They are not in a position to ask, so I will: how do you reconcile peaceful words with a warlike nation?

3. Another fact of American life is the climate of conformity. In our society large blocs of people form static groups within which personal expression is frowned on. Patterns of dress and conversation are dic-

Continued on next page ➧

(Continued from previous page)

tated by convention. But further, patterns of opinion and belief are also assigned and only the bravest or the most stupid dissent. Any person with an original point of view is looked on with alarm. Every debate is thought to be resolvable; and opposing points of view are sent into a committee where harmony must needs emerge. There seems to be no place for the original thinker, the courageous dissenter . . . except in the ranks of the "beats."

We know a lot about conformity in our time. We read of the professor at Brown University who was hounded and rejected by students on his campus for the sin of advocating that the university abolish football. Other universities have intercollegiate football, and so will we, said the students.

Here in Missoula a local minister was severely criticized because he did not support the annual Christmas parade sponsored by the Chamber of Commerce. A group of college girls experimentally wearing colored bobby socks instead of the usual white ones suffered all kinds of indignities for their refusal to dress like everyone else.

Now when it becomes dangerous to have convictions that differ from those of the crowd, you may join the crowd or simply rebel against the whole thing. The young Californians, their ideas repeatedly beaten by overwhelming odds, choose to be rebels. They won't accost you with the question, but I will: How do you maintain your integrity against the pressures of the crowd?

These three questions I pose to you seem to me the central ones addressed by the "beat generation." No person, no organization has given answers that satisfy these young people. They see business as corrupted by profit-seeking, politicians as selling out to moneyed interests, the church as dominated by conventional standards. The fact is, they are so close to the truth that their criticism hurts us. We have tried to "square" ourselves with our contradictory society, living amid the tensions—so, of course, we are regarded as "squares." But the "beats" have tired of the struggle and have "bugged out."

They have rejected both our American society and our American dream. Convinced that only one way remains to show that they despise the world of gray flannel suits and public relations and packaged lives, they run crazily for the opposite extreme. And insofar as the dream is a materialistic one, the "beats" creditably toss is away.

Young people in increasing numbers are recognizing the delusions in our culture and are looking hopefully to the "beat generation" for some means of combating these contradictions—only to find out that the howling protest holds out no hope of any kind for tomorrow. But they do serve notice that unless the elements of our hope become articulated in practice, the movement will gather more and more destructive force.

In short, they put it squarely to us: granted that we live in a world where contradictory forces are at work, can we live creatively amid these ironies always seeking to materialize the ideals we proclaim? Giving in to the *status quo* is no better than surrender to the deep revolt against it. Only a courageous facing up to our failures and a dedicated pursuit of our highest purpose will suffice to make our lives worth the struggle. Only such an avid pursuit will give young people in the "beat generation" new cause to enter the lists again to engage in the struggle for a high destiny.

Training Manual

(Continued from page 15)

this. I am not a Communist. I am not a Communist sympathizer. I am unequivocally anti-Communist. I have never knowingly joined any Communist-front organization. In fact, aside from my Masonic affiliations, several literary societies and a Kiwanis Club of which I am proud to be a past president, I have never been much of a joiner.

What I am now about to say could, with minor alteration in names and statistics, be said by other Protestant denominational executives. We have approximately 815,000 communicant members in the 2,740 churches of the E and R denomination. They are served by about 1,860 pastors. Approximately thirty-five of our ministers are serving as chaplains in the armed forces of the United States. When this Air Force manual charges that "Communists and Communist fellow-travelers and sympathizers have successfully infiltrated into our churches," to which of our 815,000 members, our 1,860 pastors, our 35 chaplains are the charges directed?

The simple truth is that the charges are maliciously irresponsible. They are untrue. They are un-American. If even one-thousandth of one per cent of our people were even remotely involved, they would number only eight or nine of all our pastors and lay people; and it was the great statesman Edmund Burke who on the eve of the American Revolution declined to be party to "the indictment of a whole people."

But such loose and irresponsible charges, so largely based upon rumor, anonymous information, allegations of prejudiced witnesses, stated in such general all-inclusive terms, serve to cast a shadow upon all the God-fearing, churchgoing people of the United States.

We have been, and are being, made the constant victims of what the Hitlerites used as the strategy of the big lie, namely, that if you say an untruth often enough and loudly enough, eventually you'll get people to believing it. I can't believe that either the Air Force or any American Congressman wants to pursue that strategy to its inevitable end. I know that if we Christian Americans continue to allow this sort of thing to be done to us, we are aiding and abetting not only our own degradation but also the subversion of that careful honesty that is part of the fabric of true democracy as well as true religion.

"One Great Hour"

Within hours after earthquakes and a tidal wave destroyed Agadir, Morocco, Protestant churches were rushing aid to the disaster victims. This is the kind of service provided through funds collected during "One Great Hour of Sharing," observed by most Protestant churches on Sunday, March 27.

Lay Representatives

(Continued from page 16)

boards agreed to produce a filmstrip depicting the cooperative work of men and women in the context of "the philosophy of the renewal of the church." It is expected that the strip, to be produced by the Rev. Porter Bower, United Church director of audio-visuals, in cooperation with a lay committee, will be ready by September.

The ministry of the laity—a concern of all four groups—will be a major discussion topic at a future joint committee meeting to which CC and E and R executives and representatives of the ministry will be invited. The new program book for men and women produced by a joint committee is available.

Belden Paulson of Rome, Italy, and Oak Park, Ill., a special consultant to the United Nations High Commissioner for Refugees, was a speaker at the meeting. He described the pilot project HELP (Homeless European Land Program) that he and film star Don Murray established two-and-a-half years ago to resettle "hard-core" refugees in Sardinia, Italy.

Mr. Paulson challenged United Church lay groups to take the leadership during the remainder of World Refugee Year, which ends this June, "to close the refugee camps of Italy" by contributing toward full integration into Italian society of additional non-'emigrable' refugee families through the HELP program, in Sardinia and perhaps underdeveloped areas on the Italian mainland. The United Nations and Italian authorities, he noted, will pay about two-thirds of the costs per family but voluntary groups must contribute the remaining one-third.

OBITUARIES

MRS. MARIA BOETHER, widow of the Rev. August E. Boether, an E and R clergyman, died December 26 in Lodi, Calif., at the age of 87. Her husband, who spent his entire ministry in Minnesota, died in 1914. Mrs. Boether is survived by three sons and a daughter.

MRS. LAURA FOUST, wife of the Rev. Dr. Wallace W. Foust, retired E and R minister, died January 12 in Ashland, Ohio, at the age of 77. Dr. Foust served pastorates in Ohio and Indiana. In addition to her husband Mrs. Foust is survived by a daughter.

THE REV. THEODORE H. HOEFER, retired E and R pastor of Higginsville, Mo., died February 8 at the age of 88. A graduate of Elmhurst College, he taught parochial school for a number of years before entering Eden Seminary to prepare for the ministry. Following his ordination in 1901, he held pastorates in Indiana, Nebraska, Illinois and Missouri before his retirement in 1941. Surviving are his widow, one daughter and three sons, one of whom is the Rev. Edwin J. Hoefer of Elgin, Ill. Mrs. Emilie Bode of St. Louis is a sister.

THE REV. HENRY MARTYN WELLING LEIPER, a campus minister at Pennsylvania State University, University Park, Pa., died March 4 at the age of 41.

A former missionary in China, Mr. Leiper was the son of the Rev. Dr. Henry Smith Leiper, former minister and executive secretary of the Congregational Christian Missions Council and former associate general secretary of the World Council of Churches.

Born in Pei Tai Ho, China, Mr. Leiper was a graduate of Phillips Academy, Andover, Mass., Amherst College and Yale University Divinity School.

Under appointment of the former Presbyterian Board of Foreign Missions, Mr. Leiper served with the interdenominational North China Christian Rural Service Union. In 1948, during the Communist occupation, he went to Peking to train leaders for the Church of Christ in China.

Before going to Pennsylvania State University in 1955, he served as minister to students at the University of California in Berkeley. In addition to his parents, he is survived by his widow, two sons, two daughters and a sister.

THE REV. DR. ARTHUR M. LITTLE, minister emeritus of the Hammond Street Congregational Church, Bangor, Me., died January 3 at the age of 94.

Born in Fort Wayne, Ind., Dr. Little studied at Phillips Andover Academy, Yale College and Yale Divinity School. He earned a Doctor of Philosophy degree from Leipzig University. In 1912 Knox College, Galesburg, Ill., conferred upon him the Doctor of Divinity degree.

Prior to going to Bangor in 1921, he had served and organized churches in the District of Columbia, Maryland, Illinois and Massachusetts. In 1958 the Hammond Street Church named their new educational and social building for him.

Mrs. Little, the former Marion Keene, died several years ago. Dr. Little is survived by a daughter, two sons, nine grandchildren and seventeen great-grandchildren.

MRS. EMMA JENKINSON PRIESTLEY, wife of the Rev. Jonas P. Priestley, minister emeritus of the Riceville, Iowa, Congregational Church, died February 7 at the age of 80.

Mrs. Priestley is survived by her hus-

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THE REV. REUBEN R. TRICKEY, minister of the First Congregational Church in Estelline, S. D., died February 18.

A graduate of Chicago Theological Seminary, Mr. Trickey served Congregational Christian churches in Illinois, Iowa, Nebraska, Kansas and South Dakota.

He was preceded in death by his wife, who was a sister of Dr. Paul R. Reynolds, for many years a missionary in China. A brother, the Rev. Benjamin J. Trickey, is minister at Springfield, S. D.

THE REV. JOSEPH YOST of Tuscarora, Pa., a retired E and R minister, died February 13 at the age of 77. He received his education at Ursinus College and Central Theological Seminary, and was ordained in 1912. Mr. Yost served churches in Pennsylvania. He is survived by his widow and two brothers.

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4. Hungarian Church, Ashtabula, Ohio, Arpad deKallos, minister (Magyar Synod)
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12. St. Paul's, Ada, Ohio, Charles G. Link, minister (Northwest Ohio Synod)
13. Salem Church, St. Louis, Missouri, Adolf P. G. Friz, minister (Missouri Valley Synod)

*Beginning January 1, 1960.

Church and Ministerial RECORD

E and R Address Changes

ANDREW, JOSEPH D., (Ch) San Francisco, Calif., to 1611th Air Base Grp., McGuire Air Force Base, N. J.

BALTZER, WARREN C., St. Louis, Mo., to Marine, Ill., pastor of Marine.

CARPENTER, HUITT R., Burlington, to 900 N. Main St., Kannapolis, N. C., pastor of St. John's.

COOK, WILBUR D., Wooster, to Millbury, Ohio, pastor of St. Peter's.

EMIGHOLZ, CHRISTIAN, (E) New Orleans, La., to 421 W. 8th St., Jasper, Ind.

FISCHER, C. LARRY, Lincolnton, to China Grove, N. C., pastor of Mt. Zion.

MAYER, JOSEPH H., Parkville, Mo., to 109 W. 5th St., Wilton Junction, Iowa, pastor of Wilton Junction Charge.

MC CULLOUGH, M. EARLE, (CC) Harrisburg, Pa., to 5423 "M" St., Lincoln 10, Neb., director of Christian education, Nebraska Conference.

MODSCHIEDLER, LORENZ F., New Orleans, La., to 421 W. 8th St., Jasper, Ind., pastor of Trinity.

ROCKWELL, LEE W., (D) Chicago, Ill., to 1505 Race St., Philadelphia 2, Pa., executive secretary, Commission on Health and Welfare Services.

VOGELMANN, WALTER W., (E) 4080 N. 145th St., Brookfield, Wis.

ZIEGLER, HERBERT A., Mt. Carmel, to 737 Baldwin St., Meadville, Pa., pastor of Emmanuel.

Code: Ch—Chaplains in the armed forces; CC—E and R ministers serving CC churches; D—Ministers in denominational work; E—Emeriti, retired or disabled.

CC Calls

ALLAN, WILLIAM MURRAY, Ames, Iowa, to Bismarck, N. D.

BIAYS, PAUL, student, to interim, Downs, Kansas.

BUONO, J. WESLEY, Methodist, to Maine, New York.

BYRON, VERNON D., Millinocket, Me., to Union, N. J.

CLAUSEN, CARL E., Methodist, to Mahnomen-Waubun-Ogema, Minn.

CONNERLY, BERTON D., Chewelah, to Harrington, Wash.

EDIGER, MARVIN L., Stanley, to First Pilgrim, Kansas City, Kan.

FREELING, HENRY P., Waveland Ave., Chicago, Ill., to associate, Kenosha, Wis.

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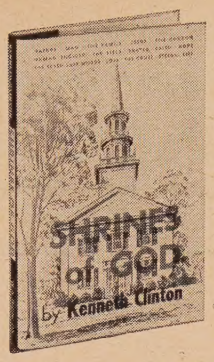

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JONES, JOHN P., interim, to full minister, East Rockaway, N. Y.

KAISER, SHERWOOD, Methodist, to Duquesne, Bethlehem, Pa.

KRATOHVIL, W. JAMES, student, to Lincolnville Center, Me.

LEIGHTON, DAN, student, to interim, Sauk Rapids, Minn.

LONGLEY, JOHN H., Benson, to Richfield, Minnesota.

MC GEE, JOHN P., Harlan, to Decorah, Iowa.

MC LOUGHLIN, JOHN M., from Bangor Seminary, to Farmingville, N. Y.

MEISNER, JAMES W., Baptist, to Brownville, Maine.

MURPHY, ROBERT, Methodist, to Orwell, New York.

NELSON, SAMUEL D., Barnesville, Ga., to Lynnhaven, Virginia.

PEACOCK, QUENTIN L., Hampden, Me., to associate, Mariemont Community, Cincinnati, Ohio.

REID, DAVID, Methodist, to Pittsfield, Vt.

RICHARDSON JR., HOWARD F., Methodist, to Burlington, Me.

SCANLIN, DONALD A., First, Goshen, Ind., to Circle and Brockway, Mont.

SCRUTON, NORMAN L., Forks, to Chewelah, Washington.

SHAVER, SETH Q., Grady Memorial Hospital, Atlanta, Ga., to chaplain, Missouri State Hospital, Nevada, Mo.

SMITH, GEORGE, Presbyterian, to Philadelphia, N. Y.

SMUCKER, JAMES R., associate superintendent of the Southern Area, to associate superintendent of the Chicago Area, Congregational and Christian Conference of Illinois.

SPIVEY, BERNICE, to Ashland, Ala.

TEEUWEN, RANDALL R., Lakeland and Cottage Grove, to Plymouth, St. Paul, Minn.

WOODMAN, HOWARD, Methodist, to Munnsville, N. Y.

WYATT, KENNETH B., interim, to full minister, Greenbelt, Md.

CC Resignations

COLLISTER, ALLAN V., assistant, Lake Ave., Pasadena, to teach, San Jose State College, Calif.

DAVIDS, DAVID E., Marshall, Minn.

LOPER, VERE V., First, Berkeley, Calif., June 30, to retire.

NORRIS, L. MERLIN, Fairmount, Seattle, Washington.

PARRY, MALDWYN V., minister of Christian education, Florida Conference.

PIEDISCALZI, NICHOLAS, campus minister, University of California, to study.

PROCTOR, LESTER T., Clemons, Iowa.

SMITH, RONALD W., Methodist, Gray, Me., June 5.

WILBUR, GERARD B., Burlington, Me.

WULFEKUEHLER JR., EDWARD G., associate, Brentwood, St. Louis, Mo.

E and R Installations

BORNE, HERMAN G., First, Wichita, Kan., February 14.

BURCHARDT, CHARLES O., Trinity, Newton, Kan., February 14.

BUSSE, EDWARD J., Immanuel, Ft. Collins, Colo., February 21.

KRAEMER, LEONARD R., St. Paul's, Indianapolis, Ind., February 21.

MEISSNER, ROBERT C., Huber-Memorial, Baltimore, Md., February 21.

SCHOWALTER, GEORGE H., St. John's, Fountain City, Wis., February 14.

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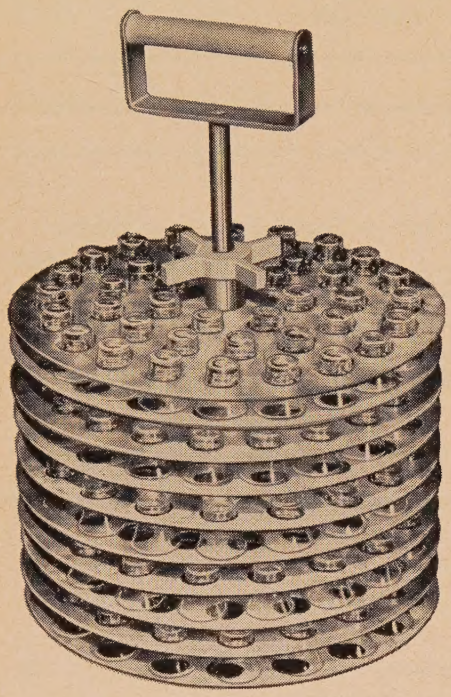

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Holding in remembrance near and dear kindred, and our years of fellowship in the Congregational and Christian Churches, I give and bequeath to The Board of Home Missions of the Congregational and Christian Churches, a corporation organized and existing under the laws of the State of Connecticut and New York and of the Commonwealth of Massachusetts, incorporated in 1937, the sum of ..... dollars to be applied for the uses and purposes of said corporation.

287 Park Avenue South, New York 10, N. Y.

CC Installations, Ordinations, Recognitions and Anniversaries

BROOKS, EDWIN A., installation, Housatonic, Mass., February 28.

CHASE, GEORGE, recognition, Union, Glenwood, Minn., February.

FELLOWS, WARD J., installation, Sunnyvale, Calif., February 14.

FINLEON, PATRICK C., installation, East Windsor, Conn., February 14.

FIRST, New Ulm, Minn., 75th anniversary.

GREEN, HENRY E., ordination, Center, Torrington, Conn., January 21.

GUTEKUNST, GURNEY O., ordination, North, New York, N. Y., March 20.

HALL, DAVID C., ordination and installation, Oxford, Conn., February 21.

HANSEN, LLOYD, installation, Sleepy Eye, Minn., February.

METLER, JOHN W., installation, Ypsilanti, Mich., November 24, 1959.

SARLES, PHILLIP W., installation, Mayflower, Minneapolis, Minn., February.

Newly Vacant E and R Pulpits

Kansas City Synod—Midland, Nickerson, Kansas.

Michigan-Indiana Synod—St. John's, Niles, Michigan.

Southern Synod—Emanuel, Lincolnton and St. Mark's near Burlington, N. C.

South Wisconsin Synod—Faith, Milwaukee; Salem, Pewaukee; Zion, Sussex; Silver Creek-Beechwood-Boltonville Charge.

West New York Synod—Friedens, Syracuse, N. Y.

Changes in E and R Synod Rosters

In Lancaster Synod, Salem, Bethel, Pa., has been transferred to Reading Synod, and with St. John's, Mt. Aetna, Pa., now constitutes the Bethel-Mt. Aetna Charge.

CHRONICLE

Sailings, arrivals and other information about missionaries of the Board of International Missions (E and R) and the American Board for Foreign Missions (CC).

CC Arrivals from the Field

In January: In New York, Ruth H. Wagner of the Near East Mission, to join staff of the National Council of Churches' Commission on Missionary Education as associate editor. In Boston, Louise F. Torrence of the Rhodesia Mission for furlough. Miss Torrence is on the staff of Mt. Silinda Institute, Southern Rhodesia.

CC Departures for the Field

During February: From New York, Richard S. Dole, West Hartford, Conn., under appointment to the Angola Mission for educational work. After language study in Lisbon, Portugal, he will proceed to Angola, Portuguese West Africa. The Rev. and Mrs. Bruce W. Jones, under appointment to the Marathi Mission. They will work under the direction of the Student Christian Movement in India at Bangalore.

CC Birth

January 31, 1960. To the Rev. Dr. and Mrs. Paul T. Lauby of the Philippines Mission, a daughter, Malinda Ann, at Dumaguete City, Philippines.

E and R Deaths

HOEFER, THEODORE H., Higginsville, Mo., in retirement, February 8.

YOST, JOSEPH, Tuscarora, Pa., in retirement, February 13.

E and R Arrivals from the Field

During November:

In Kansas City Mo., Anna D. Bechtold, from San Pedro Sula, Honduras, Central America.

During January:

In Shelby, Ohio, Mrs. Martha Schlinkmann Gamor, from Adidome, Ghana, West Africa.

BOOK NEWS

Like a Watered Garden

By Jessie M. Trout. A beautiful garden of meditations for women. The outline of the devotions follows the seasons so there is a theme for each week. *$2.50*

The Pioneer

By Kenneth A. Kuntz. A wonderful gift book of 40 inspirational meditations to help the Christian see himself as a pioneer walking through life confronted with inner struggles. *$1.75*

Week of the Cross

By Will Sessions. A reverent and exciting story of the last week of Jesus' life from Palm Sunday to Easter as told by an outstanding scholar. *$2.00*

The Layman Examines His Faith

By Gustave A. Ferré. A penetrating analysis of man as being created in freedom for a special relationship with God. Especially for the layman who seeks a fuller understanding of the faith by which he lives. *$1.95*

Also from Bethany Press:

Trumpet Call of Reformation, $3.95; The Bible Cookbook, $3.95; March of the Year, $3.50

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The Board of Home Missions of the Congregational and Christian Churches

HOWARD E. SPRAGG, *Treasurer*

287 Park Avenue South, New York 10, N. Y.

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Mrs. Mareta F. Kahlenberg, member of our Joint Publication Committee, reminds us of a vital point in any warmhearted new-member program at Easter.

An Introduction Will Soon Be in Order

GREETINGS from *United Church Herald* to all churches and members of the United Church of Christ as each one strives to magnify this Lenten and Easter season. One way in which churches do this is by receiving new members in large numbers. The Lenten season is climaxed by such additions of fresh spiritual life.

We all want these new members to be well-informed and well-prepared for the new responsibilities of church membership. The *Herald* is just what you need to make this come true. It drives home to every reader's heart and mind the meaning and mission of the United Church in today's world. It does so by the sheer appeal of its carefully-planned pages, its illustrations and its perceptive articles by top-flight writers.

Give each new member or family of your church a year's subscription to the *Herald* at our special church-gift rate of $2.00. Make the presentation with dignity and formality. I'm sure every one of your Easter-joining members will value your church-gift subscription to *United Church Herald.*

UNITED CHURCH HERALD

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